

The Inquirer.

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IMPORTANT NOTICE.

Owing to the largely increased circulation of the INQUIRER it has been found necessary to go to press earlier. All communications, advertisements, and changes of address should, therefore, be sent not later than by the first post on Thursday Afternoon, otherwise insertion cannot be made for that week. This does not apply to reports, for which see notice under "Churches and Societies."

C. A. BRIDGMAN (Publisher), Essex Hall, Strand.

TOPICS AND EVENTS.

WE have just received a lengthy letter from Mr. C. J. G. Eiloart, of Hastings, in reference to the late meetings of the South-Eastern Provincial Assembly. It will be remembered that the Hastings congregation was not among those who sent delegates to the Assembly, and the letter referred to explains the reasons for this circumstance, together with some criticisms on the constitution and objects of the Assembly. This is by no means the first letter on the subject which we have received; but the pressure on our columns has not allowed, hitherto, of the admission of a lengthy correspondence, and we must defer Mr. Eiloart's letter till next week, when he will "state the case" for the Hastings "non-contents."

WE recently pointed out how much Lambeth and South London generally owe to the liberality of Unitarians. We have now to record the opening by Sir J. C. Lawrence, in the presence of Lord Rosebery and a large number of distinguished people, of a handsome free library at Kennington-cross, the cost of which—upwards of £10,000—has been borne by Miss Durning Smith, whose discriminating munificence is well known to our friends throughout the country. Lambeth has now, as Canon Pelham said, free libraries which would be a credit to any city in England. Lord Rosebery congratulated the parish on having got such an excellent start of the sister parishes of the metropolis, and suggested that there should be a race as to which should be the model parish. He also mentioned a forthcoming princely gift of property which an anonymous donor intends to give as an open space to Londoners "for ever." A hearty vote of thanks to Miss Smith was passed, and every lover of light and learning will be glad to join in it.

THE Australian correspondent of our contemporary, the *Manchester Examiner*—which, by-the-bye, devotes increasing attention under its Church column to Unitarianism—recently gave the following account of the "Australian Church" of Melbourne, which has already made itself "an institution" in that city:—

"I went the other Sunday to a remarkable religious service at what is called the Australian Church, in Flinders-street, Melbourne. This church, with its admirably patriotic designation, seems to me to be a new form of Unitarianism. It was founded two or three years ago by the Rev. Dr. Strong, formerly the leading Presbyterian minister in Victoria. Dr. Strong's theology, however, became more and more divergent from that of the Westminster Confession, and so the local Presbytery, after infinite wrangling, ejected him from the Scotch Church, Collins-street, which boasts the richest congregation and the finest Gothic edifice in all Australia. Dr. Strong accordingly went, taking with him, however, several of the most influential members of

the Scotch Church congregation. With these and considerable accessions of so-called liberal and dissatisfied Christians from other churches he founded what he has happily styled the 'Australian Church.'"

THE writer thus proceeds to give news of a notable convert to Unitarianism:—

"Very recently an eminent English, or rather Scotch, Oratorian, who has been described on high authority as the greatest Biblical scholar of the Roman Catholic Church in England, 'seceded.' I allude to Father Addis, the well-known author of the 'Catholic Dictionary,' and for years a chief contributor to the *Tablet*, who up to the time of his secession was the priest of the Catholic Church at Lower Sydenham. After taking farewell of his flock the Rev. W. E. Addis lost but little time in London, where, however, he formally joined, as so many other ex-priests have done, the Unitarian body. Mr. Addis came straight out to Dr. Strong, and is now his most efficient coadjutor at the 'Australian Church.' On the Sunday morning of my visit, Mr. Addis, who had before him a most intellectual congregation, held forth on 'A contented mind.' His theology now is certainly of the widest, but only a very 'narrow' mind indeed would think of describing him as irreligious or irreverent. I was so impressed with the service that I went again to the 'Australian Church' in the evening, and heard Dr. Strong himself. . . . I came to the conclusion that in Dr. Strong and the Rev. W. E. Addis irreligion, as well as rigid orthodoxy, has two most highly trained and redoubtable foes."

MR. HARRY RAWSON writes commending the Rev. Brooke Herford's suggestion in the October number of *The Unitarian* that "Amen" should be sung at the end of the hymns. He says, "The momentary pause it occasions when quietly sung before seats are resumed gives point, solemnity and emphasis to the entire hymn." Mr. Herford says:—"We have often wondered at the curious diversity of custom which makes it universal to close a prayer with 'Amen,' but quite exceptional to put an 'Amen' at the close of our hymns. It cannot be the subject which makes any such difference natural; for the prayer may be purely praise, thanksgiving or adoration, while our hymns are almost as often as not prayers shaped in rhythm and set to music." For our part, we are not so fully persuaded as our friends that the addition of "Amen" to every hymn would be an unmixed improvement. Some hymns are very far from being prayers, and the singing of "Amen" at the close is often, to say the least, incongruous. On the other hand, the addition would be occasionally both appropriate and useful, would go to prevent that unseemly shuffling and sitting down before the close of the last line which is sometimes observed among less decorous congregations. In this, as in most things, there is need of discrimination.

WE do not often find ourselves in touch with the Rev. Stewart Headlam's performances, but we entirely sympathise with the drift and purport of his question asked at the meeting of the London School Board last week. He wanted to know whether it was right and proper to give Bibles as prizes which contained a statement that the world was created 4004 B.C., when it was generally known that that statement was one which would not bear the light of modern knowledge and criticism. A brother of the cloth, backed up by a somewhat narrow-minded member of the Board, tried to stifle the question, but it was determined by a large majority that it might be put. The answer given by the Chairman of the School Management Committee was more diplomatic than satisfactory; it would have done credit to an occupant of the Government benches. He considered that he was justified in refusing to answer until Mr. Headlam and Mr. Coxhead had settled the question between them. The fact which is interesting to us is that the School Board has no hesitation in putting into the hands of its scholars a book which contains a statement which is grossly untrue, and which probably no one on the Board, unless it be Mr. Gover, believes to have the slightest foundation in fact. The morality of this is execrable. Coming, as it does, from the advocates of religious teaching in our schools, it lets in a flood of light upon the worthlessness of the fears set up by these men who are so anxious to enforce their special dogmas at the expense of the ratepayers. Let them try a little common honesty first,

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.

V.—“PROPHETIC” INFLUENCES IN THE WRITINGS OF THE PENTATEUCH.

THOSE who do not sympathise with the work of Biblical critics often imagine them to be possessed with a passion for destruction, with a hatred for tradition as such, with a strong desire to overturn old doctrines only because other people have believed them. There may have been one or two writers who would not be very much wronged by such a judgment. But of the real workers in Biblical science the very opposite is true. They hold to the past traditions as long as possible, and only give them up when compelled by the force of evidence, and then they are not so much given up as wrested from them, one at a time, by the conquering power of truth. It was a long time before the Mosaic authorship of the Pentateuch was abandoned. And when at length it could no longer be maintained that Moses wrote it, or that it was, as Ewald had contended in an early work, a single book by a single author, still the critics kept as near to the old theory as possible. Hence the prevalence of the theory that there was one ancient writing which was fundamental. Traces of another writing could not be concealed; but the tendency was to make as little as possible of the other writer (the Jehovist), and as much as possible of the author of what was considered the main writing. There was here, doubtless, a sort of traditional feeling at work, even after the traditional opinion had been given up. The author of the first Creation story in Genesis not only wrote a very fine chapter, but had the immense advantage of its position as the first page of the Bible. With that first page is connected the Decalogue, in its best-known form (Exod. xx.), by the reason there given, for the observance of the Sabbath. No wonder that the work which included two such essential pages was considered the fundamental writing of the Pentateuch, and that what did not belong to it was the less appreciated. Some tried to show that the Jehovist was merely the filler-in of gaps left in the more ancient and venerable narrative. There can be little doubt that all this erroneous thinking came from an almost unconscious wish to keep as near to the old tradition as possible, to make the Pentateuch as nearly as possible the work of one writer. The merit of having finally abolished this conception belongs to Hupfeld, who in 1853 published a work on “The Sources of Genesis.” He showed that the Jehovist was not a subordinate writer filling up gaps here and there, but a perfectly independent narrator; moreover, that there must have been a more recent “redactor,” who had the documents of both writers before him, and who sometimes mingled their accounts together, and sometimes let them stand side by side, apparently not noting their contradictions. Further, he discovered that, apart from the Jehovistic narratives, all the Elohist writing could not be by one author; there must have been two Elohist, each as distinct from the other as both are from the Jehovist. Thus, in the history of Jacob, he found two distinct Elohist narratives running side by side as follows (let the reader compare with the actual text):—

FIRST ELOHIST: Jacob goes to Padan-aram to take a wife of that country.—Gen. xxviii. 1-9.

His name is changed to Israel after his return to Canaan.—Gen. xxxv. 9ff.

On this occasion Bethel receives its name.—Gen. xxxv. 14-15.

Esau leaves Canaan after the return of Jacob.—Gen. xxxvi. 1-8.

SECOND ELOHIST: Jacob goes to Padan-aram to escape his brother's vengeance.—Gen. xxxv. 1.

His name is changed to Israel before he returns into Canaan.—Gen. xxxii. 25-32.

The name of Bethel is connected with Jacob's departure.—Gen. xxviii. 10-22.

Esau leaves Canaan before his brother's return.—Gen. xxxiii. 1-16.

No demonstration could be clearer; there are two distinct narrators, both Elohist. Hupfeld pointed out also in the history of Abraham that the First Elohist knows nothing of the expulsion of Hagar and her child from Abraham's house, since in Gen. xxv. 9 he makes Isaac and Ishmael together bury their father. Similarly, Jacob and Esau bury their father in Gen. xxxv. 29, although, according to the writer called the Second Elohist, they had parted before their father's death. As regards the Jehovist, Hupfeld proved completely that he is completely independent of the other two, and a very able and original writer. His narratives in Genesis often separate quite easily, e.g., the second creation story, the story of Adam's sin, of Cain and Abel, of the Tower of Babel, of the destruction of Sodom and Gomorrah.

There is a very tolerable agreement among the critics concerning the parts to be assigned to these three writers. Appended to the next article some lists of passages will be given as to the classification

of which critics are generally agreed. Meanwhile some brief remarks must be made upon the date and order of the various documents.

The names First Elohist and Second Elohist are not chronological indications, they only indicate the order in which the writers have been identified. The earliest narratives are the old stories told by the Jehovist and by the so-called Second Elohist, whose age may not be greatly different. The bulk of the Jehovistic writings are of the prophetic school. They certainly include narratives involving crude anthropomorphic conceptions of Deity, such as had already been abandoned by the great prophets of the eighth century B.C., Hosea, Amos, Micah, Isaiah. Nevertheless, it is the prophetic spirit that they breathe. Their “redaction,” therefore, their collection into a whole, may be fairly dated at the time when the prophetic school of Israel was in its vigour. It is certain that from the rise of the monarchy the prophets were a great power in Israel; it is likely that from the time of David, himself a composer, certainly, and perhaps a writer of songs, there began to be an Israelitish literature. Then may have been composed the Book of the Wars of the Lord, mentioned in Numbers xxi., and the Book of Jashar (or the Upright), from which in 2 Samuel i. is quoted David's lament over Saul and Jonathan. How many of the old and half mythical stories in the Book of Judges may have been included in these collections it is impossible to tell. It would be later than those two collections that the long string of Jehovistic narratives in the Book of Genesis would be put together. Stories of the ancient patriarchs may have been known among the people at a date considerably earlier; but the stamp they received from the Jehovist is so distinctly prophetic, they emphasise the greatness of God and the sinfulness and pride of man, the prevalence of human wickedness in a way so like the prophets of the eighth century that they must be referred to a time not long before that date. From many allusions we know that the prophets of that date knew the patriarchal stories at least in outline. By universal consent the earliest collection of laws was what is called the Book of the Covenant, Exodus xxi.-xxiv. 8. But the period when these laws were first written down is not known. What seems certain is that if they existed in the time of the eighth century prophets they were not recognised as an authoritative code of law made by Moses, for when these prophets refer to law or laws they use the word in a very indefinite fashion, and often signify such precepts as they themselves were uttering. (Isaiah ii. 3, v. 24. In Hos. viii. 1 “My Covenant” probably means simply “my ordinance,” and has no definite historical reference. See Dr. Cheyne on Hosea.) But this Book of the Covenant would not be considered as an authoritative legal code at first, but rather as an exhortation worthy to be spread among the people.

But one large section of the Pentateuch can be positively dated. The Book of Deuteronomy belongs to the time of Josiah—that is, to the seventh century B.C. The story of the book found in the temple in 2 Kings xxii. is an historical account of the origin of Deuteronomy. It is admitted that the book then found, which the King is said to have read out to the people, cannot have contained thirty-four chapters. Chaps. i.-iv. 43 can be detached at the beginning and leave the book still whole; chap. xxvii. appears to be interpolated between xxvi. and xxviii. There are other later additions which need not be enumerated. But in essence the book read by the King was Deuteronomy; the threats at which he trembled were those in Deut. xxviii.; the ideal at which he aimed was that set forth in this book; the solemn passover was held according to the prescriptions in Deut. xvi. No one knows who wrote the book. “Shaphan the scribe showed the King, saying, Hilkiah the priest hath delivered me a book,”—that is really all that we know of its origin. From internal evidence we know that it was not an old document that had been lost and forgotten for ages—that, on the contrary, it was a work recently composed and intended for that very time, intended to prepare for the reforms which the Mosaic party—the puritans of Israel—had been striving towards since the time of Hezekiah. Detailed proof of this would take a volume. It is here only announced as a result—at first an astounding one—of Biblical criticism that the admirable book of laws and exhortations that we know as Deuteronomy is a composition of the seventh century, most likely composed by someone well-known to Hilkiah the high priest. It is just as certain that the stories in the Book of Joshua and in the Book of Judges have been edited by the same writer or by a hand not distinguishable from his; that it is he who has contrived so to piece the old legends in the Book of Judges together as to make them yield the moral he was ever bent on enforcing, that prosperity could only come to Israel as long as the nation remained faithful to its God, and that nothing but wars, famines, pestilences, slavery ever had befallen them, or could ever be expected to befall them, when they fell into idolatry and wickedness. The work of the Deuteronomist is that which is most certainly dated

of all the Mosaic writing. It has become more and more clear, however, that he was not the last of the Mosaic writers. His form of the Decalogue is older than that in Exodus xx.

But the Ten Words are given by him in such a way as to indicate that they were previously known. We doubt not, therefore, that they were in substance earlier than his day. It may not be too much to imagine that traditionally they had been handed down from the time of Moses. But they had not yet assumed the form in which they have most strongly impressed themselves on the memory of mankind. In fact in the time of the Deuteronomist the *Grundschrift*, which was so long considered as the base of the Pentateuch, was not written. The editor who collected the priestly laws, who welded them with the older narratives, who wrote the sublime page with which the Bible opens, is still more recent than Deuteronomy. The priestly documents of the Pentateuch, narrative and legal, were for the most part not collected or not written down till after the Captivity. We shall speak briefly of these next week.

SUNDAYS ABROAD.—II.*

BY THE REV. W. HARRISON.

My next Sunday was spent in a very different place. It was a village of Visp. It is situated in the Rhone Valley, a broad flat valley shut in by high mountains, and through which the river Rhone winds its way to the Lake of Geneva. It is a very hot, unhealthy valley, and Visp is a very dismal-looking, unhealthy village. The people look unhealthy, and many of them are afflicted with the goitre or thick neck, and some with the more terrible form of it called cretin or idiocy. Why do people go there? Well, the reason is that they are obliged to go there to get to other places, but no one ever stops more than a night, and then he goes away early next morning. I found myself there on a wet Sunday morning, which delayed our departure to another place. About half-past seven we strolled out to see the churches. There was no English church or Protestant place of worship. But though the village has only 800 inhabitants it has several handsome churches. We entered one of the largest and handsomest in the place. It was a spacious building. The large altar was supported on granite pillars, and oil paintings illustrating the passion of Christ were hung round the walls. When we went in there was a good sprinkling of women kneeling in the rough seats. They were dressed in the coarsest garments, and most of them had handkerchiefs on their heads instead of bonnets. The men sit on one side of the church and the women on the other. There were very few men present, and I remarked to my friend that the men had, as in England, left the women to do their religion for them. But I was mistaken. Just before eight o'clock the bell tolled, and then both men and women came flocking in. All the seats were soon occupied, both the men's part and the women's part. Then the standing part got full, and the congregation overflowed into the churchyard, and joined in the worship from the outside. I should think there were 600 people present, that is three-fourths of the inhabitants of the village. I was very much interested in those people. They were all poor. They work in the fields cultivating vegetables and pruning the vines and other fruit trees. There was not a fashionable dress, or bonnet, or mantle in the whole place. They did not come there to show their clothes. Then I noticed the reverent demeanour of these people. Each woman as she came in went down on her knees and engaged in prayer; so did the men. There was no whispering, no reading the *Unitarian Herald*, no staring about, but everything was quiet, and reverent, and solemn. And I thought what a great advantage it would be to a minister to meet a congregation who had been preparing themselves by quiet meditation for the service he was about to conduct, and the words he was going to speak, rather than it is to meet a congregation who have had no preparation, who have had to hurry even to arrive late, who value the service according to its brevity, and who are ready to rush off as soon as it is over. I am quite persuaded that many of us do not receive all the good we might from a service, because we fail to give our religious nature a chance.

Well, the service began punctually at eight o'clock. It was the ordinary Roman Catholic Mass. I know how much superstition there is connected with it, and yet it was a solemn and impressive sight when the host was elevated, to see that great congregation go down on their knees, and to hear the solemn tolling of the bell which announced the fact to the whole town. There was no sermon; the service lasted about an hour and a-half, and then the crowds of people walked reverently home.

Now some wicked thoughts came into my mind when this service was going on. I said it was eight o'clock in the morning when this service began. Eight o'clock in the morning and everybody in the village present except the very old, the sick, or the very young! You will see at once what it suggested to me. My thoughts flew off seven or

eight hundred miles to many beautiful churches I know, much more comfortable than the one I was sitting in, with a beautiful service free from superstitious elements, and where whatever else is taught certainly common sense is spoken. I thought of the calm quiet that might be enjoyed in these places on a Sunday morning after the noise and worry of the week, and yet I thought that even at half-past ten—or eleven—mere handfuls of people would care to avail themselves of the great privilege. These poor people at Visp had no servants to leave at home to do their work. And they attend not because they do not work hard during the week. They are in the fields by break of day, and only leave their work when the shades of night come on. No, I think we must confess that they value their religion more than some of us do. Well, it may have been very wrong to think these things, but think them I did.

A week later I was in the charming town of Lucerne. It is situated at the end of a beautiful lake, with waters of transparent green. An amphitheatre of high mountains surrounds the place, and in the distance peaks which are covered with everlasting snow. The town itself is very picturesque. It has some curious bridges, old towers, and churches with very sharp spires. There is an old cathedral here which was erected in 1506; it has two slender towers almost as pointed as toothpicks. It is surrounded by a curious graveyard under an arcade, and nearly every gravestone has a photograph of the person buried beneath let into it, and covered with glass. Well, there was a very imposing service held here. The sermon was preached almost immediately after the service began. The larger part of the service took place after the sermon. The sermon was preached in German, and was a good one—at least so a friend told me who understood German—and it was delivered by a priest who had studied oratory. But the great thing in this service was the organ. It is one of the finest organs in Europe, that is, one of the sweetest in tone; and on every week-day there are organ performances in this church, and people pay for admission. It has a very accomplished player. One piece he plays represents a battle. First you hear the bugles sounded which call the men to arms; then the soul-stirring drum and the ear-piercing fife; then the crash of battle comes, the booming of cannon, and the rattle of musketry; then there is the retreat, and the shout of victory. Then the organ plays very softly, amidst which we hear the groans of the wounded and dying, and the whole concludes with a *requiem* for the dead. But, of course, on Sunday we only had the music of the service. Still, we had some fine playing, which produced a solemn and subduing effect on the large congregation.

THE REV. STOPFORD A. BROOKE ON SHELLEY.

On Friday, November 1, the Rev. Stopford A. Brooke gave a lecture on the Lyrical Poems of Shelley to a large audience at Essex Hall. Dr. L. M. Aspland (in the chair) announced that lectures in connection with the University Extension Movement would be given on the following Fridays by Mr. T. Locke Worthington, A.R.I.B.A., Mr. W. Lant Carpenter, B.A., B.Sc., and Mr. George Ricks, B.Sc., respectively.

Mr. Brooke spoke first of Shelley's impulsive character. He acted almost solely from impulses, which, though generally good, were deeply regretted if wrong. A proof of his sweet, pure nature was, that having given the rein to wrong impulses when young, he came out in the end a true man. All through his life he was guided neither by law nor by the world, and it is necessary to understand this if his poetry is to be understood. His poetry is the result of impulse, glowing and dying. Like the curving arch of a rainbow, it rushes to the topmost height, pauses a moment, then swiftly seeks its death, retaining always its beautiful living colours. Of such character is the lyrical poetry of Shelley, which is his best, and which isolates him upon a throne of his own. "Prometheus Unbound" is more of a titanic lyric than a drama; "Hellas" is lyrical from beginning to end, though in it is unequal work. We cannot here expect the stately, noble and necessary ethics of poetry, for we have the emotional aspect of life, not quiet and steady, but rushing and soaring, and then passing away. In such an aspect there are two subjects which may be found attractive; one is self, and the other a golden era for man, and this last is delightful to those who desire the redemption of man from oppression, legalised or otherwise. Shelley dreamed of a nobler, better world to come; he painted the future for us in pictures which are vague, beautiful, and dreamlike, and which animate, exalt, and console the present. Those who love the stately fields better than the fountain which leaps and falls say that he leaves out the greater part of life; but these men want not only art, but the common sense of life. Why be angry because he has not our own special qualities? Personal bias should be left aside, and that asked for which is in a man's nature. The fruit trees of the garden of poetry bear fruit each after its own kind. He took no help from will or

intellect; emotion was both will and conscience to him. He asked not whether he was right or wrong, whether his words expressed the intellectually true or false, whether they were good or bad for humanity. Other poets would find the need of such questions; but Shelley is so entirely unself-conscious that he stands alone among them all. Generally lyrics are built up, for there is a logic of emotion which can be subjected to an almost rigid analysis; the poet is swept away, but according to law, and this is true of all great lyrics, but especially of those of Shelley. His intellect was not called into activity, but it did a large part, as it worked like a willing servant to his emotion. There are many examples of this, the finest of which is the "Ode to the West Wind." A brief analysis of it follows.

Walking by the Arno, he watched the falling leaves driven by the tempestuous wind which precedes the autumnal rains, and a violent storm peculiar to the Cisalpine region began at sunset. This impulse from without awakened the passion of Shelley's heart, and brought forth the poem. The West wind rushing through the wood is a wild, destroying spirit, driving the dead leaves; but as it buries the seeds which quicken into life, it is also a preserver. In the second stanza the thought of the destroyer is uppermost; loose clouds speed across the sky, the locks of the approaching storm; while rain and fire and hail will burst from the solid atmosphere above. In the third verse he shows the West wind, like Apollo, two-faced, stirring the blue Mediterranean from summer dreams, and cleaving the Atlantic into chasms. In the fourth stanza he becomes spiritual; he is enthralled, and would be borne on the wind, "If I were a dead leaf . . . a swift cloud . . . a wave; if even I were as in my boyhood!" And then, joining his thought with his emotion, and not losing his theme, he cries, "Oh! lift me as a wave, a leaf, a cloud." Lastly, he turns to the main idea. He is the forest; the leaves are his thoughts. Then the wind is the preserver, and he calls upon it to drive his dead thoughts to quicken others into a new birth. And in the last lines the wind rushes through his heart to all mankind; out of the personal into the universal. Such a lyric should be set to music.

Shelley created nature myths of his own. Goethe now and then did so, but consciously and somewhat laboriously, while Shelley made them as a man might have done a thousand years ago, naturally and without effort. Such is his description of the moon-white infant in the chariot. In the "Hymn on Apollo," as in many other poems, we find him describing nature as one to whom it is quite new. There is no trace of human nature in it, and for this, while admiring, we do not love him. But this unique power is astonishing; in his meteor moons, clouds building and unbuilding, and laughing at their own tricks, there is not a word which brings the poet into relation with them all. Then, too, he writes of nature with an almost scientific accuracy, such as in his lines on a drop of dew, than which nothing can be more beautiful or more scientific. The same is to be found, but with more life and passion, in the faun's description of the bubble in "Prometheus Unbound." This power is shown but rarely in other poets, and the existence of such a quality makes the world always interested in Shelley. But he can do other things, and there are many examples of his lyrics in which nature and man are clasped like the hands of lovers, there are generalisations of great crises in history, love lyrics and sad songs in which he plainly sees the triumph of life over all human effort.

There is also the class of lyric which defies analysis, which laughs at method, glides from one subject to another, ever uncaught, but which indicates Shelley's feelings, represents ideas too vague to be realised, and is absolutely reckless of continued thought. Other poets have generalised on the past, on battles and events, but have not always gone to the quick, nor stood against the powerful, nor dived into the great heart of life, nor felt the stirring of the elements, which have since deepened into battle, as Shelley did. With him there was hope for the future, belief in a world to come, and for it we give him gratitude. Another element of excellence in his lyrics is the music of their rhythm, and his power in this was as easy as instinctive.

Mr. Brooke concluded his lecture by quoting those most musical lines beginning,—

"There those enchanted eddies play
Of echoes, music-tongued, which draw,
By Demogorgon's mighty law,
With melting rapture, or sweet awe,
All spirits on that secret way;
As inland boats are driven to ocean
Down streams made strong with mountain thaw."

COLLECTIONS on behalf of the British and Foreign Unitarian Association will be taken in many churches and chapels to-morrow.

THE Rev. W. H. Hawkes sailed from Liverpool on the 1st inst., in the *Prometheus*, for Japan,

BRITISH AND FOREIGN UNITARIAN ASSOCIATION. AUTUMNAL MEETING AT EDINBURGH.

PRESIDENTIAL AND OTHER ADDRESSES.

ON Wednesday evening (the 30th ult.) a soirée in connection with the autumnal meeting of the British and Foreign Unitarian Association in Edinburgh was held in the Freemasons' Hall, George-street. Notwithstanding the disagreeable nature of the weather there was a large attendance, and the proceedings were of an encouraging nature throughout. T. CHATFIELD CLARKE, Esq., President of the Association, occupied the chair, being supported by Mr. Alderman S. S. Tayler (Treasurer of the Association), the Revs. A. Lazenby (Glasgow), T. Dunkerley, B.A. (Comber), A. Webster (Aberdeen), H. Williamson (Dundee), Frank Walters (Newcastle), R. B. Drummond, B.A. (Edinburgh), Henry Ierson, M.A. (Secretary to the Association), and Mrs. Drummond and Mrs. Smith. At seven o'clock, after an opening hymn, tea was served, and the following addresses were subsequently given.

The CHAIRMAN, who, on rising, was heartily received, said it was with undisguised pleasure that he and some of the gentlemen near him had come from London to be welcomed by that goodly gathering. He had said the day before, at Glasgow, that any man who had liberal sympathies either with regard to political or religious matters would meet in Scotland with a friendly welcome. From what he heard around the daylight seemed to be breaking with regard to the orthodoxy of the past, and it appeared that there was a breaking-down of the old creeds and the old views, which ought to help the liberal Christianity which they represented—(loud applause). A friend asked him since coming to Scotland, "If in the Free Churches and in other Churches in Scotland a much wider view of religion is being preached, what is the necessity for your action as Unitarians?" His answer was that when a man preaches a doctrine in the Church from which he receives certain remunerations under conditions which he cannot honestly endorse he ought to retire from the position he had taken up—(applause). He believed that the life of our Church should be maintained, that men and women should worship together in the fullest and deepest sympathy in that Church, the free and catholic temper of which is deeply united with the highest spiritual truth—(loud applause). If they felt this it was right and proper that the British and Foreign Unitarian Association, which he represented, should do what it could by meetings in the provinces, as well as in London, to promote the influence of the Society in various parts of the country—(applause). They were there for that purpose, and also to say that they in Scotland, having received the bequests of Mr. McQuaker, bequests which were larger, he believed, than any Unitarian has ever previously left for denominational purposes, should make it a new starting point. New agencies should be started, and they would find that the British and Foreign Unitarian Association would administer those bequests with every desire to help, and acting on the principle that those who are most active in their duties and active in their work will be entitled to most sympathy and entitled to most help—(applause). It cannot be denied that the principle of any endowment is bad where it tends to diminish individual effort toward any Church and cause; but where it comes in aid and in addition to the energetic works of any minister or congregation it does good. Were there any in that room who did not know what the work of the British and Foreign Unitarian Association had been? In the earlier days of the British and Foreign Unitarian Association it was connected with the name of Robert Erskine. Now Robert Erskine, at the same time that he was permeated and full of the principles of civil and political liberty, was a man who felt very strongly those deep principles to which they attach the greatest value, such as the sacredness of conscience, a respect for the rights of private judgment, and the abolition of creeds. He (the speaker) believed these principles animated many of the founders of this Association, and predominated in the minds of the members of this Association to-day. They should do what they could to spread the best class of literature—that which is necessary to enable men to judge of the truths and the advantages of the position taken up by them as a Christian church. But the British and Foreign Unitarian Association does much more than that. It has the large duty of helping struggling churches and missionary churches throughout the country. It does as much as it can to aid churches in the selection, without compulsion, of a minister. They were now considering a proposal which had received the sanction of the Council in London, viz., that they should send a missionary agent throughout the country to stimulate the work of centralisation, to aid struggling and weak congregations, to lecture and give addresses, where necessary, and in every way not only to strengthen weak causes, but to raise new ones, and to do what he could to assist the work in hand in various parts of the country. Such an agent would be a very great and incalculable addition, in many districts of England, Scotland, Wales, and he might probably add, Ireland—(laughter). The position of Unitarianism in Scotland is not what it ought to be. He would like to see our congregations far more strongly attended, our pulpits sometimes more powerfully ministered; and he would also like to see less isolation from other religious communities, and an endeavour by popular means of the very best character to get at the great masses of people in the various large towns of the country. If they were prepared to do this, to throw their hearts and minds into it, they would do a great work. There is no thoughtful man who does not feel that with the advance of education, with the mass of literature at hand to the humblest

classes of society, they ought to be able to attract a great number of the men and women in this country to their simple, rational, and spiritual faith in a way that they have never been able to do before. If they feel it their duty to give to others that which they valued for themselves, then they would aid the Association in any work which it has taken up. In conclusion, he again expressed his pleasure in being present, and trusted that the meeting would stimulate all of them for the work they had in hand.

The Rev. R. B. DRUMMOND (St. Mark's Church, Edinburgh) next addressed the meeting. He said it was with great pleasure that he rose to offer a hearty welcome to those who had visited Edinburgh in connection with the meeting of the Association. He did so in the name of St. Mark's congregation as well as in his own name, and he called upon them to join heartily in the welcome—(loud applause). That was the first time the Association had held one of their autumnal meetings in Scotland, and he was sure they were all ready in offering a welcome to the great metropolis of the North to an Association which had done so much for pure religion in all parts of the world, and to which Scottish Unitarianism was so largely indebted—(loud applause). The McQuaker bequest had naturally formed part of the subject of their President's address that evening. He (Mr. Drummond) was not much in favour of religious endowment, although it perhaps might not make any great difference. However that may be, he thought, considering the great resources of the Churches around them against which they had to hold their ground, they might be excused for triumphing a little in the piece of good fortune which had befallen them. All would agree that it was a happy inspiration that made Mr. McQuaker desire that, after he was gone, something should be done with his great wealth to benefit his fellow-countrymen, and to liberate them from the bondage of Calvinism, and disseminating among them a liberal Christianity. From what they had heard he was sure they all felt the greatest confidence in the desire of the Association to administer the very large and important trust in the way that would be best calculated to carry out the object in view. It must be feared that the position of Unitarianism in Scotland was not understood by their friends in England very thoroughly. People living at a distance, and coming to Scotland for a holiday, or going to Edinburgh to see the beauties of that romantic town, if they stayed over Sunday, perhaps went to St. Giles's, never thinking of going near the chapel. Such people were apt to think, judging from their experience in Scotland, that there must be, in such a city as Edinburgh, a very large and flourishing and wealthy Unitarian cause. They had heard of Edinburgh as the Modern Athens, the great centre of enlightenment, and so forth; and they had heard of the Scottish people as being the best educated on the face of the earth; but they did not seem to consider three things. In the first place, Scotchmen thought Calvinism the most logical religion in existence; in the second place, Presbyterianism was so thoroughly part of the nature of a Scotchman that it was only a very few of unusually independent spirits that could manage to release themselves from the shackles; and in the third place, they are apt to forget that Edinburgh was the very metropolis of the Presbyterian system—a city in which the General Assemblies of the three great Presbyterian Churches met year after year, and that, therefore, Presbyterianism was almost absolute. He was very glad, however, that during the last thirty years a great ago change had taken place. About thirty years the word "Unitarian" had to be pronounced, if pronounced at all, with bated breath and whispering humbleness. If they happened to mention in society that they belonged to the Unitarians people looked askance at them, and if they were in trade they were likely to find out the meaning of "exclusive dealing." No one would appear on a public platform with a Unitarian minister. The Press completely ignored them, and everything was done to keep above the feeling that Unitarianism was such a horrible thing that no decent person could have anything to say to it. If they asked anyone now if he was a Unitarian he would be apt to tell you that he was not, but that his bosom friend was, and that he himself occasionally dropped into the Unitarian Church, and even leaned to Unitarian notions—(laughter and applause). Nor could they plead that they were neglected by their friends the Press. If anything, they, perhaps, got more than their fair share of attention. One of the Edinburgh journals not long ago predicted that the future theology of the Church of Scotland was bound to be Unitarian—(applause)—and if that was not exactly so there was no doubt that it was deeply tinged with rationalism. Why, when even Free Church professors, like Dr. Dods or Professor Bruce, could be charged, rightly or wrongly, with a leaning to Unitarianism, when, at any rate, it was quite clear that they were forsaking the springs of Calvin and thirsting after a larger and more generous faith, it could scarcely be said that Scotland was just exactly standing where it did in regard to the religious question—(applause). The movement did not seem to contribute rapidly to the denominational success. As regarded Edinburgh, while they certainly had a number who were faithful, who adhered to their principles through every vicissitude of fortune, at the same time there was no doubt that much of the congregation was of a fluctuating character. People might come to them for a few years, and might be even brought up amongst them, but they perhaps got married or were called away to some distant part of the earth. Divinity students also visited the Church, and those who did so must carry away to the new spheres they may enter the seeds of a liberal faith, which might perhaps bear fruit in after years. He had come to look upon that as their proper work. There was, undoubtedly, a great movement going on in the direction of the larger and more rational faith over the whole country, and the way to foster that was by the distribution of their literature, by missionary effort, and above

all by the strengthening of their existing congregations, which had a hard fight to hold their ground—(applause)—and enabling them to do their legitimate work more effectively. That should be, he ventured to think, the great object of the McQuaker bequest—(applause).

Mr. Alderman S. S. TAYLER returned thanks for the welcome accorded them by Mr. Drummond in the name of the Unitarians of Edinburgh, and said that there was perhaps no crisis in the history of the Association when it had a greater field before it than at the present moment. They had altered their rule with regard to the membership of the Association. Some time ago they had to pay a guinea before they could become a member or take an active part in the Association, but now they could subscribe what they could. In giving a short history of the Association he said the nucleus of it was formed in 1791, and out of that sprang another for spreading Unitarian literature in the year 1825. The Association had done no greater work than it was doing at present, because Great Britain was more ripe than ever it had been for Unitarianism. The Association was assisting work in various parts of the world. What it wanted was sympathy and co-operation at home. Those who joined their societies should be active in propagating their sentiments in a proper kindly spirit, and let their friends understand that there was an Association like theirs, that desired to help them in the religious culture and life of the people. Besides the question of sending out missionaries they had the question of printing books and tracts, and they should be glad if any of their friends would show them a useful tract which might be issued and spread broadcast to reach the mass who were endeavouring to liberate themselves from the thralldom of ancient views. He expressed his regret that the Rev. W. Copeland Bowie could not have been present on account of illness. He spoke of Mr. Bowie's great interest in Sunday-school work, and then appealed to them to take the work of Unitarianism thoroughly to heart and see what they could do, as it was not for the minister to do all the work—(applause). What was wanted was the active sympathy of everyone that believed in the purity, the sanctity, of religious life—(applause).

The Rev. HENRY IERSON said that the Association desired to increase its working power by enrolling new members in Scotland. To this end they valued the moral support of numbers, and, according to the rule now adopted, every subscriber became a member, and persons of even the most limited means might properly be appealed to to help. They were entering upon what ought to prove a great work for Scotland in the administration of a bequest which was by no means without its difficulties, especially as the testator, while giving them large discretion as to the means to be used, had expressed certain definite wishes, which they were, of course, anxious to carry out. Mr. McQuaker had also explained why it was stipulated that only the income should be spent, and not the capital, as although he anticipated in the near future an immense progress of religious liberality in Scotland there will always be Churches, he said, that would need help; but in view of the appeal for an enlarged roll of Scottish members of the Association they should be reminded that the McQuaker bequest began and ended in Scotland, though where Scotland began and ended some people might like to think was an open question. Going, however, on the lines of the ordinary geographies, the committee would get no benefit for any cause south of the Tweed, but must be content with the advantage of having to do a good but tough piece of work, for which, no doubt, their Scottish friends would be grateful. Mr. Ierson then spoke of the advantage that would follow from the enrolment of Unitarians as such in the lists of the Association. He rejoiced in the Unitarian name—(applause). He was not greatly concerned as to any past meaning of the term. He knew, and the world knew, what it means now, though he was much struck to find that so eminent a minister as Dr. Marcus Dods attached to a different name precisely the same meaning. There was nothing to be ashamed of in the name they had long borne, and he was not disposed to alter it—(applause). He thought the doctor ought to come to them. They were not very likely to go to him. One of their most popular Orthodox preachers was reported to have said recently to a large and intelligent audience in Glasgow, that the time for the Unitarian controversy was over, and that there was no reason now why Unitarians and other Christians should not shake hands and work henceforth side by side, if only a certain symbol could be treated with a little more flexibility. He was hardly prepared, however, to say that he could go even to Mr. Hunter. Mr. Hunter, he thought, must come to him. The thing which they had been maintaining for all these years was a grand and true thing, and why should Unitarians surrender the glory of it just when the people upon whom they had so long tried to impress it were beginning to see that they had been always substantially in the right? He had great personal respect for both the gentlemen to whom he had alluded; but his respect would be deepened if they went on a little further in the path in which they had so happily entered. Mr. Ierson then drew attention to some points in the sermon recently delivered by Dr. Dods in St. Giles's Cathedral, particularly emphasising the affirmation that a man might be a good Christian without believing in any orthodox doctrine of the Atonement or even the Divinity of Christ, and that the great point was not the belief of certain doctrines, but the following of Christ, and being brought by him into fellowship with God. He had no wish to hold up this or any other sincere utterance in triumph, though it was impossible not to rejoice over the fall of a religious system which had for so long, especially in Scotland, tyrannised over the human mind. He sympathised very deeply with the spirit of Dr. Dods' teaching, and he wished the Unitarians to

receive profit from it. It was a very grave and serious position in which they all found themselves in these days. It was not a time for glorying on one side or the other; but all should join hand and heart, first in helping each other to find the truth, and then in strengthening each other to diffuse it among our fellow-men. They could not tell what might be the next advance of the human intellect in laying hold of spiritual truth; but one thing at least they could all abide by. People ask, "What are we to believe in?" and he would answer that they must at least believe in God and their own conscience. They had all the privilege of being true to him and themselves. They could hold to their own integrity. He thanked them on behalf of the Association for their welcome to Edinburgh, which had inspired the wish that it might not be long before they came again.

Mr. JAMIESON moved a vote of thanks to the Rev. F. Walters for his services in St. Mark's Chapel on the previous Sunday.

The Rev. FRANK WALTERS said in reply:—I am always interested in visiting St. Mark's Chapel, because it is the first Unitarian place of worship I ever entered. When I was a student at Edinburgh University I heard one Sunday that George Dawson was preaching there, and I thought I could venture to hear him, though I was an orthodox Baptist. I went and listened to an exquisite discourse on the beauty of goodness. I never suspected that I should ever occupy that pulpit myself, still less that from it I should preach on behalf of a Unitarian Association; and last Sunday morning, as I entered the pulpit, I could not help saying to myself, "Thou hast led me by a way that I know not." It looks a long time since then, and yet there is one link that binds that distant event to the present hour. Mr. Drummond was then the minister, and he is still the minister to-day. Other Unitarian ministers in Scotland have come and gone, but he has held his post, and believed that he had a work to do in this northern metropolis. Great changes have taken place since then, but none more wonderful than the theological movement which has disintegrated the old Calvinism, and is directing the religious life of Scotland into deeper and broader channels. To take two facts out of many which indicate this change, Dr. Dods, a Free Church professor in this city, holds a theory of inspiration almost identical with that which has so long been maintained by Unitarian divines, and a few Sundays ago, in preaching on the inspiration of Scripture, I could not help quoting from one of his sermons in order to give the best expression to my own views. And the other fact is that the reading thinkers in the Established Church of Scotland are basing Christianity on a rationalism as thoroughgoing as any that is preached from our Unitarian pulpits. In the books and sermons of these eminent men I find the ablest exposition of my own religious faith. It would be a long story to tell the course of events which has resulted in this theological revolution—a revolution as momentous in its issues as that which, three centuries ago, broke the power of Rome, and resulted in the Protestantism of northern Europe. Indeed, I sometimes think that the present movement of thought is more radical than that which was conducted by Martin Luther in Germany and John Knox in Scotland. For, after all, it is not so vast a change to substitute one outward authority for another, to give up the Church for the Bible, the Priest for the Presbyter. But the change is tremendous by which all outward authorities are made subordinate, and the spiritual experience of the soul is taken as the primal source of divine revelation. For, surely, that is what we mean by rationalism—the belief that religion has its ground in the very constitution of human nature. People ask what will be left after the ruthless scepticism of the present day has done its worst. What will be left after the acid has eaten away the dirt and dross upon the precious metal? Why, the pure gold itself will remain, shining more brightly than ever. What was left after the Ptolemaic theory of the universe was discredited? Why, the open universe itself was left, with its infinite depths and majestic laws. And, even so, when criticism has invalidated the traditions of religion, religion will remain as the personal experience of the living soul in fellowship with the living God. When theological theories of heaven and hell are gone, the spiritual universe will remain with its visions of the divine and its vistas of eternity. Then it is that we must lay the deep foundation; the soul with its interior laws must become the final arbiter of Church and Bible, Creed and Sacrament. The Church is an organism which the needs of human nature have created; the Bible is a wonderful fragment of the history of man in his search for God; the Creed is the effort of the intellect to formulate its faith; the Sacrament is the symbol in which the soul tries to clothe its emotions. In every instance the soul itself is the last resort, the final appeal, the supreme authority, in whose consciousness every form and dogma must find its vindication. I believe it is our chief function as Unitarians to stand for this lofty truth, to vindicate and emphasise the facts of spiritual religion—those facts which remain for ever, though every creed is invalidated, and every Church outworn. Now, I hear many people talk about our work as though it was all to be critical and destructive; they say we are to show that the Bible is not infallible, that miracles never happened, that Christ was not God, that the theory of the atonement is immoral, and the everlasting hell a frightful fiction. All this is useful work, and I suppose it ought to be done; but if that was all, I should leave the ranks of Unitarianism to-morrow, and confess that my work as a minister of religion was at an end. But we have a grander task. We come not only as an army to fight a foe, we are a Church touched with the spirit of God, and commissioned with His truth. We have got to maintain the permanence and supremacy of religion, whatever may be the outcome of theological disruption or scientific discovery. I think the most sig-

nificant phenomena with which we are face to face to-day are the disintegration of ancient creeds and the aggressive movements of physical science; and I maintain that we hold a rational faith, untouched by the decay of the old theories, and impregnable to the attacks of modern scepticism. I do not know what form our larger enterprise in Scotland is about to assume; but I do know that the men who carry it on must be more than scholars, critics, and theologians—they must be prophets and apostles,

"With tongues of fire and hearts of love,
To preach the reconciling Word."

Our modern rationalism must be inspired with a zeal equal to that which created the ancient creeds that have ruled the world so long. It takes a soul to mar a soul; and it will take a consecrated genius to rouse the scattered thinkers of this country into a new Church—a Church of the spirit charged with divine forces, against which the gates of dogmatism and unbelief shall not be able to prevail. We come hither on our great enterprise, not with weapons of destruction, but with a Gospel of Peace and Hope. I sometimes think that even those who most differ from us must have a secret longing that our glorious hopes of human destiny may turn out to be true; while, on our part, nothing would fill us with more unutterable dismay than to find out that the facts of God's universe corresponded to the dogmas of so-called evangelical doctrine. It is impossible to realise what the next fifty years may bring about. Even those of us who are not old cannot hope to see it; but our children and children's children will. We are not wild fanatics, who expect to convert a nation in a day; and yet in the freedom of its thought, and the spirituality of its faith, we do regard our Unitarian Church as a forecast of the coming Church of humanity, the Kingdom of God established on earth. We climb our Pisgah and see the good land from afar, into which the generations shall enter when this nation shall again be united in a higher faith and worship—faith in the final victory of eternal love and worship of the one Father in spirit and in truth. It is for us to do the work, though others must share the triumph, according to the ancient prayer, "Let thy work appear unto thy servants, and thy glory unto their children." And, indeed, with such a hope in us, to work in so great a cause is the highest glory we can seek. We sow the seed, and leave the issue to the Lord of the harvest.

"The hand of God sows not in vain;
Long sleeps the darling seed below,
The seasons come, and change, and go,
And all the fields are white with grain"—(loud applause).

The Rev. A. LAZENBY, Glasgow, said that if the meeting had assembled to hear that speech it would not have been in vain. He said that they were indebted to the Association for the large amount of work it had undertaken on their behalf. If those present would help them in the way to increase the list of subscribers to the British and Foreign Association it would certainly encourage them in the work they had to do on their behalf, and would be some repayment of the trouble they had taken in their interest. If they in Scotland were a little more hopeful and took a little brighter view of their prospects there was no reason why they could not carry the new reformation.

The Rev. T. DUNKERLEY, B.A., also briefly addressed the meeting.

The Rev. H. WILLIAMSON, Dundee, then moved a hearty vote of thanks to the soirée committee for their services, which was cordially given by the audience.

The CHAIRMAN then called for a vote of thanks to the ladies and gentlemen who had contributed to the evening's enjoyment by singing so excellently and charmingly.

Another hearty vote of thanks was given, on the motion of Mr. DRUMMOND, to Mr. Clarke for the manner in which he had presided over the meeting.

The proceedings terminated about twenty minutes to eleven by the whole company standing and singing "Auld Lang Syne."

THE RECENT NOTTINGHAM MEETING.—The following letter, which was received too late for insertion in the issue following our report of this meeting, and which was unfortunately mislaid last week, is of some importance, and we much regret the delay in its publication. It is from Mr. Alfred Elise, who presided, and who says:—I find that a remark of mine at the meeting of the North-Midland Association has been misunderstood. Referring to the report sent from Newark, I am said to have characterised it as meagre and unsatisfactory, and stated that the same remark applied to other reports. I wish to explain that this remark was in no way intended to reflect on the way in which the work at Newark and other places is being carried on. All I was anxious for was that the Association should know more of the details of the work at Newark and other places, and I asked Mr. Lloyd and other ministers to supplement the reports by their own remarks. It was the paucity of information which I regretted, and still regret, and though these congregational reports are not read at the meeting, they are sent to every subscriber, and should be to my mind one of the most interesting features in our annual record. I have the very highest opinion of the way in which Mr. Lloyd is, in the face of difficulties, and at considerable personal sacrifice, upholding our cause at Newark.

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)
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CHARITABLE RELIEF.

SIR,—As we are on the verge of the winter may I remind my many old friends and supporters that I have a "Poor's Purse," and that twice a week I visit the East-end, and come into personal contact with the deserving poor, including some whom I have known for years? Let me remind them of my old scholar, the bookbinder, and his family, who still need special assistance. I am very wishful to obtain half-a-dozen subscribers of, say, 1s. a week for this very deserving and distressing case.

A few remarks generally on "charitable relief" may not here be out of place. The recent strike called into pernicious activity some of the traders in charity who abound in the metropolis. Shoals of relief tickets were given away without inquiry to almost anyone, and Sir E. H. Currie tells us that 150 inmates left an East-end workhouse in order to share in this kind of spoil. Let me impress on the benevolent to use thought as well as feeling in this matter of alms giving. They have only to forward any printed or written appeal to the Organisation of Charity, 15, Buckingham-street, W.C., to get guidance and protection. A cautionary card is kept at the office, and the antecedents of many notorious begging-letter writers and sham charities will be forwarded, free of charge, to anyone having a "legitimate right" to the information thus supplied,—the law has decided this point in a Court of Appeal in favour of the Society—in other words, to anyone to whom an appeal is addressed. Or let the applicant be asked for a report with duly audited accounts. Let me assure the benevolent that they will do wisely to act on the two leading principles of the organisation of charity—namely, due inquiry, and then adequate relief. Doles are simply means of pauperising, save in rare cases, illness, for instance, where a small gift may be salutary. It is a maxim of mine, proved by many years' experience, that it is much better to give £1 to one than to divide twenty shillings among twenty.

C. L. CORKRAN.

19, St. Mary Abbot's-terrace, W.

"PROTECTION OF CHILDREN."

SIR,—In my article on this subject, in the *Inquirer* of Sept. 7, I refer to the important work done by the National Society for the Prevention of Cruelty to Children, of which the Rev. B. Waugh is Secretary; and after mentioning towns where branches have been formed, I added, "there are several large towns, such as Liverpool, Manchester, Leicester, &c., where there are many influential philanthropists connected with our denomination, where nothing appears to have been yet done." I am glad to be informed that there are independent Societies at Manchester and Liverpool, as well as at Edinburgh, Glasgow and Hull. Mr. D. Thompson has sent me the last report of the Liverpool Society for the Prevention of Cruelty to Children, which was founded in 1883—a year before the National Society. It has a numerous list of life members and subscribers, and an income of over £1,100, and during the last year it has dealt with 831 cases. Where no such Society exists it would be desirable to form a branch of the National Society, as it takes the charge of prosecutions.

R. L. CARPENTER.

ESSEX HALL PROVIDENT SOCIETY.

SIR,—Kindly allow me to reply to your correspondent "Provident," who referred last week to what had been written about the draft scheme in your issue of the week before. As one of the few present at the Council meeting, when the three gentlemen appointed as Sub-committee to draw up a draft scheme brought it forward, I should like to state that only two other members of the Council were there on that occasion, and that both these objected to it. The matter was on that account adjourned to the next meeting (not yet held) for further consideration; but, as the Sub-committee were anxious to get the opinions of outside friends on the subject, permission was given them to have the draft scheme printed and distributed at the meeting of the Provincial Assembly. This, however, is surely a very different thing from the statement that "The Council" had drafted it, as made in the letter accompanying the proposed scheme. But even supposing this scheme is approved of, the alterations are of so radical a character that one of its advocates frankly confessed that the old rules would be practically useless; and, therefore, it seems to me incumbent on the Council to dissolve the present Society first, before starting on what is practically a new venture. This is the view taken

by the Committee of our Guild (which contains almost three-fourths of the whole number of members), and our Chairman has sent a letter recording this opinion to the President of the Council. It appears to me that the whole letter of "Provident," versed, as he evidently is, in the work of Friendly Societies, is really an unconscious warning not to continue this work on a large scale. For, at present, it can only be said to be passively unhealthy; but, if we continue on the lines of our first ten years' experience, how shall we stand in that test period from the fortieth to the fiftieth years? He says, too, "there is no more difficult subject in the whole range of insurance business than that of sick pay; but few have studied and understood it." If this be true, and I, for one, have no reason to doubt it, will it not be wiser for us—who are at best only amateurs in the work—to draw back while there is yet time, and content ourselves with following out a less ambitious programme?

EDITH J. TITFORD,

Delegate of Newington-green Guild.

SHORT NOTICES.

Darwinism and Politics, by D. S. Ritchie.—This book can be divided into three sections, the first being a criticism of the application of the doctrine of evolution to politics made by various writers; the second a criticism of the terms, survival of the fittest, natural selection, and the doctrine of heredity; while the third gives the author's own application of these to political questions. The pages treating of heredity are interesting, and the following will be endorsed by most observers of children. "An energetic or an apathetic temperament is transmitted; but it seems very doubtful how far inheritance goes beyond that;" "a certain amount of psychical energy is inherited but the direction it takes is mostly determined by circumstances." In the author's opinion there is little excuse for the conclusions of fatalism and *laissez-faire* that are often drawn from the doctrine of heredity; and he adds, "If we cannot trust to acquired habits being transmitted merely by descent, we have additional reason for surrounding each successive generation of individuals from their youth upwards with institutions and laws and customs, which will promote good and hinder bad tendencies." The great point of the book is its optimism, and it is with some relief that we turn from the dreary theories of lasting and inevitable struggle, in which injustice and cruelty become a "natural law," to the healthier idea that the "prodigal and frightful waste" of unchecked competition should be diminished if possible. And it is better to believe that the adjustment of population to subsistence is not necessarily dependent upon a biological law, which diminishes increase of species with advance in intellectual culture; but that it will be far more affected by the admission of women to full social and political responsibility. "When women have other interests in the world than those of maternity, things will not go on so blindly as before. And the race need not suffer thereby, but the reverse. Fewer children will be born, but fewer will die, fewer will be sickly. Those who are born will be better and more intelligently cared for." But supposing by this means mother earth were able to support her children without any dire struggle, how many theories would fall to the ground? What would become of Mr. Spencer's individual, who, buffeted by circumstances, fought against by his fellows, holding life solely by his superiority, is, despite his dignity, but a puppet helping on the world's advancement? There would then be some chance for a speedier operation in ethical evolution, for, as Mr. Ritchie tells us, there is enough to call forth all our energies in the struggle against nature, including the blind forces of human passion. The book is a bright, healthy piece of philosophy, with touches of pleasant humour. (Swan Sonnenschein and Co. 6s.) Y. Z.

PUBLICATIONS RECEIVED.—*Contemporary Pulpit* (sermon by Dr. R. W. Dale); *Palestine Exploration Fund—Quarterly Statement* (good account of present state of Mount of Olives); *Agnostic Annual* (contributors include S. Laing, E. Lynn Linton, and R. Bithell); *All the World* (Salvation Army work); *Indian Magazine*; *Friend of China*; *Life Boat*; *Annual Report of Kensington Free Library*; *Tocsin*; *La Vie Chretienne*; *The Health Almanac* (claims to be "the most complete Handbook of Vegetarianism ever published." Sydney Young, Mark-lane, 3d.); *English Illustrated*.

THE COMING WEEK.

It is proposed that a List of Meetings of Societies should be published each week. If Church Calendars and other notices were forwarded regularly it would be easy to arrange. Such a plan should not, however, be allowed to interfere with advertising.

DARLINGTON.—Monday, Anniversary Soirée in Unitarian Church.

OLDBURY.—Monday, Reopening Services and Monthly Meeting of Ministers at Unitarian Meeting House.

LIVERPOOL.—Wednesday, Lecture by the Rev. R. A. Armstrong at The Institute.

LONDON.—Friday, Lecture at Essex Hall by W. Lant Carpenter, Esq.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.

ESTABLISHED 1842.

LONDON, NOVEMBER 9, 1889.

WHAT IS A CHRISTIAN ?*

DR. MARCUS DODS is, perhaps, the best known and most widely read of any Scotch Presbyterian minister. He is scholarly, clear-headed, and devout—by no means an iconoclast, but a pious, acceptable, and (to use the word in the peculiar sense known to Scotland) “responsible” divine. He has, moreover, been lately appointed to a very influential chair as a theological professor in the Free Church College. Now the so-called “Free Church” is really the specially-bound Church. It is very doctrinal, very official, and very resolved to abide by the standards. In these circumstances the publication of the sermon before us is an event of great interest. Already the first steps towards “a libel” for heresy have been taken, and we may expect some important results.

The sermon, we may at once say, practically justifies the Unitarian in almost everything he has ever said. Dr. DODS bluntly says that a good Unitarian is a good Christian. He is a Christian, says Dr. DODS, “if he accepts CHRIST as the perfect revelation of GOD, if he has CHRIST’S spirit, and submits himself to CHRIST’S rule; if, practically, he makes CHRIST his God, if CHRIST is really his moral supreme, if his sympathies are with CHRIST’S work and CHRIST’S way, if he has, through CHRIST, actually come into fellowship with the Father.” The only film of doubt here is the curious phrase, “if practically he makes CHRIST his God”; but that is to be interpreted by the next phrase, “if CHRIST is really his moral supreme,” and, in any case, Dr. DODS knows how a Unitarian *must* think of CHRIST, and he knows perfectly well that he never “makes” him the one Almighty God. What it is to “practically” make CHRIST God in his sense anyone may see. But, in another place, he says, even with regard to a belief in CHRIST’S divinity, that “we must not too harshly conclude” that this is “essential to the true Christian:” and again he says:—“Some people speak as if the acceptance of a certain theory of the Atonement were necessary for salvation. It is not so.” But modern Unitarianism has not contended so much about the Trinity and the Atonement as about the definition of Religion and the true meaning of Christianity, and here, happily, Dr. DODS is perfectly explicit. He says: “Religion is that which unites us to GOD, and the religion of CHRIST is CHRIST’S method of uniting us to GOD.” That is perfect. Further on he very clearly says:—“Obviously, then, all the belief that is required to make a man a Christian is belief that CHRIST can unite him to GOD. If a man believes that with CHRIST’S help he may be transformed into the likeness of GOD he has all the belief that is essential. His views of CHRIST’S person may be defective, he may not know much or clearly about CHRIST’S work, he may find himself quite unable to believe a great deal that is generally identified with Christian doctrine; but he is a Christian if he believes that CHRIST has the will and the power to make him truly a child of GOD, and if he acts upon this belief.”

We leave Dr. DODS’ brethren to settle accounts with him; but can only say for ourselves that this is pure Unitarian teaching, and that, in our opinion, it cuts up, root and stump, everything for which the standards stand. A clergyman and a theological professor in a Confession of Faith Church, he, nevertheless, goes on to say:—“The question you have to answer is, not, Can you accept the Christianity of the Church? or, Do you believe in this or that doctrine? Not at all. The question is, Do you believe in CHRIST as able to bring you into fellowship with GOD?” This is, in the very essence of it, Unitarian. After reading this sermon we found ourselves turning over the leaves of a volume containing choice sayings by some Unitarian teachers. Here, for instance, is Dr. BARTOL saying: “What we owe to JESUS more than to any other is that over him floated, almost visibly, the ideal of what man should become. The great means of being

in sympathy with him is, like him, to look up; like him, to strive towards the highest. Unitarian or Trinitarian matters little. Is the man himself upward looking—at once abashed and exalted by the vision of GOD? If so, be he Jew or Gentile, with him JESUS would have fellowshiped.” This is exactly what Dr. DODS says; but it is precisely what Dr. DODS’ standards flatly deny.

The severance between theology and religion is another of our Unitarian specialities, and by Dr. DODS that also is very strongly put. He says:—“Happily, we may be Christians, though we are not theologians.” “Religion is a practical art, with which every living soul has to do; theology is a science, with which those may concern themselves who feel called thereto.” “There are certain things which Christianity is not, and which are not the marks of a true Christian, and knowledge or intellectual belief is one of these.” This must, indeed, seem like an earthquake to the Calvinists of Scotland. But what will they think of the following? “Do not fancy you can never become a Christian because there is much generally identified with Christianity which you know you can never believe. A huge mass of doctrinal teaching and speculative thought has gathered round Christianity. But Christianity is not identified with any system of theology, or with any speculative theories whatever.” Or of this? “The important thing to understand here also is that our religious life may be maintained although we are not theologians enough to understand the co-existence of three persons in one Godhead.”

This is a complete surrender to us; and if the Free Church condones it it ought to arrange for our reception, on our own terms, and as a Church that is really free.

On another point the surrender is complete. We have always contended that salvation is not dependent upon doctrine; but we have always been assured that this was a fatal error on our part, and that, at all events, it was necessary to believe in the “Atonement.” Now what says Dr. DODS? “If, then, we are accepting GOD’S forgiveness, and living humbly in the sunshine of His favour, we need not be seriously disturbed in spirit if we find that we cannot accept what is known as the orthodox theory of the Atonement.”

And then he goes on to describe that “orthodox theory,” and to pretty plainly indicate that it has very little interest for him.

One more point. In answer to the old assertion that the Bible is “the word of GOD,” inspired, infallible, and absolutely true from beginning to end, the Unitarian—to whom the Bible is an intensely precious book—has nevertheless been compelled to point to the human element in it, and to expose to view its bad science, its faulty history, and even its defective morality, and for this he has been denounced as an “infidel.” But now what says this latest theological professor in the Free Church College itself? “A man may be a true Christian and yet find much in the Bible which he cannot accept.”

We can only say that in our judgment the Free Church is bound to take up this challenge, deliberately given by one of the teachers of its ministers. Its very honour and self-respect demand that. But much more than honour or self-respect is concerned. The issue raised is really vital. If this sermon is allowed to pass, and if Dr. DODS is allowed to keep his chair, the maintenance of the doctrinal standards will be impossible. Even as venerable symbols they will be a mockery and a sham.

Of course, we are grateful to Dr. DODS; but all the same we hope he will be put upon his trial in the Church Courts: for this question *ought* to be settled—whether, in the face of our better light, the old standards should be maintained: and the discussion of this question, under the electric light of a trial for heresy, would do all Scotland good. The *Christian Leader*, a Scotch organ of the “Evangelical” school, rightly says:—“We have no wish to see the Free Church lose the services of Dr. DODS if he will work in the main lines of her creed, but we are under a deep conviction that if such views as those in the St. Giles’s sermon are taught to her students the Church of THOMAS CHALMERS will ere long become that of JAMES MARTINEAU.” Then this *Christian Leader* adds:—“What is JESUS CHRIST apart from His divinity? What but a moralising, jobbing joiner of Palestine, the author of the vilest imposture that ever mocked the groans of helpless humanity?”

That from a Unitarian would be howled at as rank blasphemy, and no Unitarian could have emitted it; but it illustrates once more the only too familiar fact that zeal for Orthodoxy and grossness of spirit too often go together.

We commend this sermon to the members of the Scottish Unitarian Association. It is their complete justification, because it is a complete surrender to them. They have been genuine pioneers, and their pioneering days are nearly done; but their *work* is far, very far, from being at an end.

JOHN PAGE HOPPS.

* “What is a Christian?” A sermon preached in St. Giles’s Cathedral, in connection with the Edinburgh University Gathering, Sept. 29, 1889, by Marcus Dods, D.D. (Edinburgh: Macquhen and Wallace.)

NOTES AND NEWS.

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THE Paris Exhibition closed on Wednesday.

SIR JOHN LUBBOCK opened a Free Library at Clapham on the 31st ult.

MR. F. NETTLEFOLD has promised £1,000 to the Battersea Polytechnic.

Two new bishops of the "Free Church of England" have just been consecrated.

THE marriage-rate is increasing, a sure sign of better times among the working population.

A NEW wing of the Poole Free Library was opened the other day, and a portrait of the founder, J. J. Norton, was unveiled.

A GERMAN is said to have offered £5,000 for the purpose of starting a German academy similar to the "Forty Immortals" of Paris.

AT Downs Baptist Chapel, Clapton, the Rev. T. Vincent Tymms has commenced a series of sermons on subjects suggested by the "Epic of Hades."

THE young "Liberal High Church party" in Oxford are bringing out a volume of essays entitled "Lux Mundi; a Series of Studies in the Religion of the Incarnation."

THE Roman Catholic Church in Ireland will celebrate the centenary of Father Matthew by endeavouring to inaugurate some national movement against drunkenness.

THE Rev. J. Page Hopps' stirring sermon on the "Old Evidence and the New," preached by him at Glasgow last week, is published in this month's "Sermons for Our Day."

ARCHBISHOP BENSON, acknowledging the resolutions of the Congregational Union, is thankful for the warm-hearted way in which the question of reunion is being considered on all hands.

THERE are seven devils that do afflict London, and torment her grievously. Pride, drink, lust, gambling, sweating, ignorance, and, last but not least, indiscriminate charity,—so says the Rev. Mark Guy Pearse.

THE week's Obituary includes the names of Lord Falmouth; Sir Francis Pitts, ex-mayor of Newport, I.W.; the Rev. W. H. Hooper, Baptist; Mr. Spencer Vincent, barrister and water-colourist; Mr. W. L. Vallacott, mayor of Bideford.

A SHOP ASSISTANTS' UNION has been formed, with offices at 177, Great Portland-street. A manifesto declares that the hours are often sixteen or eighteen per day, that unjust fines are exacted, that meal times are too short and irregular. The Union is formed in the hope to remedy these and similar evils.

MRS. SHELDON AMOS has offered the Wesleyan body an estate at Romlean, Egypt, purchased by her husband when an Egyptian judge, the house and grounds to be used as a sanatorium for invalid travellers, and the profit over a small percentage to be devoted to evangelistic work in Egypt and the East.

MRS. ORMISTON CHANT, who has often conducted services in Unitarian churches on both sides of the Atlantic, preached at the Shore-ditch Baptist Tabernacle a Sunday or two ago. She was announced by mistake as to preach at Mr. Spurgeon's Tabernacle; no doubt it will come to that soon. Why not?

NEWS from Stanley and Emin Pasha arrived this week. The great American was in August at Lake Victoria Nyanza, say 600 miles from Zanzibar, which place he and Emin's party expect to reach by Christmas. Dr. Peters, who set out from the East Coast to relieve Emin, has been massacred at a point eastward of the Lake.

THE first edition of Dr. Martineau's "Study of Religion" being exhausted, a new edition is being issued. Professor Robertson Smith's new volume on "The Religion of the Semites" has just been published. A new and corrected edition of the "Variorum Bible," of which Professors Cheyne, Driver and Sanday are chief editors, will shortly appear.

AN absurd quarrel has arisen between Papal dignitaries in Spain, the Patriarch of Lisbon having declared the late King Luis to be now in Purgatory, while the Nuncio who brought the dying monarch the Pope's absolution and blessing, as he says, "in due time," claims that his soul is in Paradise. If the latter view is not accepted people will ask what is the use of Papal absolution.

A CURATE of Shrewsbury has been enjoying himself by preaching on the sin of Jeroboam and saying that "we have a similar instance of idolatry in modern Nonconformity and dissent." The Nonconformists, he says, like the Israelitish idolaters, will meet with the just condemnation of God. If this young gentleman would forward his MSS. to several dissenting newspapers and to the Liberation Society he would get some of his utterances widely read.

AT one of the meetings of the Congregational Union at Hull a

Paper was read discussing the evils of the pew rent system. The reader of the Paper, the Rev. A. Holden Byles, advocated the envelope system; in the discussion that followed some favoured that method, and some preferred a collection at each service, but all seemed to agree that a perfectly voluntary system is at once more just and more efficient than the respectable old plan of pew rents.

IN his opening address at the Liverpool Diocesan Conference the Bishop of Liverpool referred to the death of his wife as a heavy loss which obliged him to consider very seriously his position as the bishop. He felt the time was not far distant when the work of the diocese would oblige him to resign his office or obtain the aid of a suffragan. Bishop Ryle objects to the proposed monastic brotherhood as fraught with danger, especially in connection with the vows of poverty, celibacy and obedience.

THE Rev. Hugh Price Hughes, speaking of a special West-end Mission at Princes' Hall, Piccadilly, says:—"And I should say also that as this part of London is the very centre of the great music-halls, we propose to communicate with the proprietors of these places, and ask them to place our tickets in the hands of their artistes, who, when they are not engaged in their profession, may attend some of our services." In effect, he says to the music-hall proprietors, "Let us play at loving our enemies, and *you begin*."

THE *Jewish Chronicle* says with reference to the Bishop of Peterborough's recent utterances:—"To us Jews it savours of inconsistency for a preacher to exhort his hearers to be obedient to the teachings of the Sermon on the Mount when he knows that if such teachings were obeyed the State could not continue to exist. We think we have reason to congratulate ourselves on being followers of a religion in which no such anomaly is possible, and by obeying whose laws we become good men and women, and at the same time good citizens."

IN *L'Eglise Libre*, which is published at Nice, some statistics were quoted from the Rev. E. Bayley to show that Unitarianism is on the wane in America. *Le Protestant* promptly quotes facts which tell on the other side, and refers to the establishment of Manchester New College at Oxford as a sign that English Unitarians are not dead yet. Our reports this week show that two new churches have been established within the last year or so in London alone; and as for Unitarianism being on the wane, read Dr. Dods's sermon, and ask Mr. Spurgeon.

THE *Baptist* reports Mr. Spurgeon as saying:—"I do not care what any fellow writes, nor what all the fellows in the world have written. I know in whom I have believed, and am going no further. What is more, I am not going to read what they please to write. I have had enough of it." We do not understand that Mr. Spurgeon has entirely given up reading, but only that he will not read the "fellows" whose writings start doubts and difficulties. He means to have smooth sailing so far as literature goes in future. All joy to him! but, spite of his warning some fellows will prefer the tempest of doubt, and when they get safe to land they will have more to tell than he.

A CALL for a general Convention of Unitarians in the West, "to consider the needs and opportunities of the Unitarian body, especially in regard to its Western work," has been made by several Unitarian ministers in the Western States. The meeting is to be held in Chicago towards the end of this month. The "call" states that "it is the earnest desire of those who are moving for this Convention that controversies and old issues shall be dropped, and that practical measures, in which all can heartily and harmoniously unite, shall be discussed. The Convention is not in the interest of any party, but is open to all alike." We observe, however, that the names of some, the most prominent of the party whose organ is *The Unitarian*, are attached to the "call," while those who sympathised with the position taken by Mr. Gannett are absent. One of the signatories has since withdrawn her name. This does not look hopeful for hearty and harmonious unity.

THE *Manchester Examiner*, in referring to the appointment of the Rev. J. C. Street to the pastorate at Northampton, says "Mr. Street was many years ago missionary in this city of the Manchester District Unitarian Association, when he preached mainly at the Old Ford-street Chapel, Salford, and at Platt Chapel, Fallowfield. He was next called to Newcastle-on-Tyne. In the colliery districts of Northumberland he soon made a name for himself among the miners as a most powerful lecturer and eloquent preacher. His labours led to the establishment of several new Unitarian congregations in the North. Strangely enough, the two principal Unitarian congregations of Belfast, whose churches are not only in the same street, but stand in the same chapel yard and within sound of each other's organ, will both be without pastors at the end of the year by the removal of their present ministers to England. Like relations who live next door, the two institutions have not been on remarkably good terms for years."

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

MEETINGS IN GLASGOW.

As briefly reported last week, these meetings were held on the 28th and 29th ult. The following is an extended account of the proceedings at the soirée, which was held in the South St. Mungo-street Church on Tuesday, the 29th ult.

The chair was occupied by Mr. W. Murdoch (President), who was accompanied to the platform by the Revs. H. Ierson, M.A., F. Walters, T. Dunkerley, B.A., C. J. McAlester, J. P. Hopps, A. Lazenby, A. Webster, H. Williamson, W. L. Walker, J. Harrison, J. Forrest, M.A., Messrs. T. Chatfield Clarke, J.P., S. S. Tayler, Dr. Barlow, J. Brownlee, W. Horton, J. Russell, J. Graham, and others. Tea was served between seven and eight o'clock, and the speeches which followed were interspersed with vocal and instrumental music, creditably rendered by the choir and several friends.

The PRESIDENT, who was very cordially received, said he wished first of all to express his gratitude to the Association for the honour they had done him by placing him in the chair—(applause). He asked that they might have an increase in the membership of the Association. In his opinion, the Association was as much needed in Scotland now as ever it was—(applause). A voice: "More."—He would admit the "more." There were many who thought that because the interest upon the McQuaker bequest had to be spent in Scotland there was no need for the Association; but to allow the Association to dwindle away under any such motive would be simply, he considered, suicidal. Granted that there was more need for the Association now, it was clear that they should endeavour to recruit their ranks from all sides. By recruiting their ranks they would recruit their finances, which were getting near the vanishing point in the matter of capital. They ought to distinctly make themselves conspicuous by more energy and more earnest endeavours. It was his duty, and it was a very pleasant duty, to offer, in their name, a very hearty welcome to the visitors from kindred Associations—(applause).

Mr. T. CHATFIELD CLARKE said it was with very great pleasure that he was there, though he must confess he was in some trepidation because it was the first time that he had ever addressed a Scottish audience—(laughter). He reciprocated, on behalf of the British and Foreign Unitarian Association, the very kind expressions of their President, and he would say on behalf of the Association that there was nothing gave them greater pleasure than to come down into the country, whether England, Scotland or Wales, and to join with them in the maintenance of the faith which was dear to them, and to try and unite each other in the bonds of spiritual amity and harmony—(applause). With regard to the McQuaker bequest, they would find that the executive in London would work not only harmoniously, but sympathetically and earnestly to make it of use to the Scottish Church. After alluding to the principles of freedom of thought in civil and religious matters for which the Association stands, he said he was not there to carry them through the history of the past few years, but there was no man who had watched the history of society and the history of Liberal Christianity in this country but must know this, that Unitarians had ever fought for these great principles. They had fought mainly on the side of national education; the earlier Unitarians fought on the side of the emancipation of the Roman Catholics; the Unitarians had ever sympathised with the abolition of Church rates in England; they had sympathised with the abolition of oaths, and they had now, he believed, though there was some difference of opinion, which ought to be respected—a great consensus of Unitarian minds willing to go in for the disestablishment of the English Church—(applause). He himself, therefore, believed that the action of the British and Foreign Unitarian Association had in the main been directed to practical usefulness in the way of reform with regard to these various matters. But of course they could not stand still, they ought to consider what was the future of the Unitarian Church. He should be sorry to say that he was at all satisfied with the position of the Unitarian Church in Scotland, England, or Wales. He saw much that they yet had to do. There was no doubt that in Scotland, more quickly and more thoroughly than in England, they were arriving at a time when the old orthodox beliefs were dropping away, and when men's minds were opening to what he believed a more genial and more spiritual view of faith and duty. If that were so what ought to be the duty of the hour on their part? Surely the hope of the hour ought to be that they might have some great share in effecting a reformation in society, and further, that they might as a matter of duty make any personal sacrifices that were demanded of them to spread those truths that they believed so valuable to society. He was quite sure of this, that if they were to gain the hearts and minds of the great mass of the people of any country they must endeavour to make their services

spiritual and devout; they must endeavour to make their services and their ministers full of that power of love to the people which was responded to by every human heart. It was on this side he believed their great work had to be done. In the South of England he had tried his humble best to do what he could to get services specially adapted to the great masses of the people in some of the larger towns—services he meant outside those of church or chapel, and it had been done he might say with conspicuous success. In conclusion he urged upon them the duty of showing themselves fully as earnest as other denominations in working for the benefit of mankind.

The Rev. H. IERSON, who next spoke, said he could not say with Mr. Clarke that this was the first time he had addressed a Scottish audience—(laughter)—but he could follow up with a good deal of hearty sympathy the exhortation which his friend had given them not to neglect the Scottish Unitarian Christian Association. We rather complain that we are losing from the inevitable causes numbers of the subscribers to the British and Foreign Association, many of whom in Scotland were in former days associated with us in our work. He would put before them what appeared to him their duty in the case. He did not want them not to subscribe to their own Association, for if it should so happen that a munificent bequest diminished the illuminating power of the Association which was represented in that meeting, he thought it would be a great national calamity—(hear, hear); and yet unless they looked to it, and felt what their duty was, that would be the inevitable consequence—(hear, hear). It was precisely this that made the managers in London so extremely anxious as to the manner in which the administration of the fund should be conducted. They did not wish, if they could possibly help it, that it should be a curse instead of a blessing to Scotland—(applause)—and it would be a curse if in the first place it put out the light of this Association, and if, in the second place, it pauperised their Churches—(hear, hear). He had been reading a most striking sermon by the Rev. Marcus Dods, which he supposed every thoughtful man in Scotland must have read by this time, and a good many thoughtful Scotchmen must have heard, for it had been delivered four or five times to large congregations in answer to the question "What is a Christian?" and he had said to himself—will not people be tempted when they read this kind of thing from such an authoritative source to think what our work has done? What answer were we prepared to make to such a suggestion? To a great extent our work was done, which meant that we had accomplished something, not that our work was ended. Again, it seemed to him, looking honestly and plainly at the matter, that the most important part of their work was only just beginning—(applause). For, in the first place, he thought that when they heard such things said under the shadow of the tree that darkened the human field of freer thought, and that was called by the name of the Confession of Faith, it was their duty to show the people that it was more according to God's will that the truth should be spoken in the open to-day, and not under the shadow of that tree—(applause). That was one thing, then, he thought, for their own sakes, as well as for the sake of their brethren around, why it was their duty to go on. In these days many were disposed to become unbelieving, sceptical, agnostic, or atheistic; but this was the position people took when they were repelled by the antagonism of the other side. Men had been long taught to believe so miserably, so unreasonably, even so abominably, that now their eyes were opened they hardly knew how to keep them steadfast and clear. It was the duty of Unitarians to show them the way, because they had gone through it, relying upon the simple power of truth and the simple spirit of religion in their own lives and in their own churches. That was the example that they had to set before those who were standing outside, and he thought a better example they could not set before their own families, and all who were near and dear to them, than by making closer their adherence to the life of the Christian Church and the Christian Association that went forward to help the cause of God and truth in the world—(applause).

The Rev. A. LAZENBY then moved that the best thanks of the Scottish Unitarian Christian Association be given to the Rev. John Page Hopps for his sermons last Sunday, and he had to couple with that the expression of the wish that Mr. Hopps would allow them to print his morning sermon in the annual report of the Association—(applause).

The Rev. W. R. WALKER seconded, remarking that in the large gathering there Mr. Hopps had the best proof that his name and his work had not been forgotten in Glasgow—(applause).

The Rev. J. P. HOPPS, after acknowledging the compliment that had been paid him, devoted his speech to a criticism of the published sermon by Professor Marcus Dods on the question, "What is a Christian?"* He said Dr. Dods's sermon had completely justified the position he himself had taken as a preacher in Glasgow. People told them then that they would be damned if they believed such things as he had set forth; but here was a professor of theology in an Orthodox Church maintaining the very views which Unitarians had long held. He hoped this remarkable manifestation of the growth of opinion would encourage them to go forward, not to hold their hand. He hoped the voice heard through that sermon would before long give encouragement to hundreds of Scotch ministers who think the same things, and who would only thank God to say the same things

* The substance of Mr. Hopps's address is given by him in another form in our leader columns.

with perfect liberty—(applause). When they came again to Scotland let them hear a better story than they had heard that time. If people would come and show by their presence in the face of God and man that they do think the things that we teach, and have the courage of their opinions, the result would be this:—That instead of two places of worship in Glasgow they would have six, and these churches would be what they verily want in Scotland—not Free Churches in name, which hitherto have been the most bound, but real pioneer Free Churches of this country—(applause).

The Rev. C. J. M'ALESTER, for the Ulster Unitarian Christian Association, expressed the sympathy of that Society with them in the efforts which they were making for the spread of Unitarian Christianity, and gave an account of the Society's operations. There was one serious defect in the address of the President of the British and Foreign Unitarian Association, not in the matter of religion or theology, but in the matter of geography—(laughter). Mr. Clarke seemed to forget that there was such a place as Ireland. He spoke only of England, Scotland, and Wales. Whatever they might do with Wales, don't let them throw Ireland overboard—(laughter). They had made great progress in the past fifty years, and he attributed it in a large measure to the agitation of the questions which it was the object of their Society to promote and extend. If they had not accomplished all that they should desire, they were doing the best they could in order to ascertain the divine truth in the great volume of nature, as well as in the Scriptures, and if they did the best they could to ascertain the truth, and strove to live by that truth, then they had no reason to be uneasy.

The Rev. T. DUNKERLEY, in the name of the Unitarian Association, Belfast, reciprocated the sentiments of sympathy and welcome. In the north of Ireland, peopled with Scotchmen of the Presbyterian form of religion, they had been living in a faith something like their own, and something different. Some sixty years ago there was going on in the Irish Presbyterian Church very much what Mr. Hopps had referred to as going on in the Scotch churches, but in somewhat of a different spirit. It had become customary among the Presbyterians not to ask young ministers to subscribe to the Confession of Faith, and because this fell into disuse many of the ministers so broadened out that at last something was done to call attention to the matter. The consequence was that some thirty or forty congregations withstood the Confession of Faith; and to-day these congregations existed as the Remonstrant Synod of Ulster, of which he had the honour this year to be the Moderator. It might happen so there in Scotland.

The Rev. FRANK WALTERS, who was very cordially greeted, expressed his gratification in mingling with those who had been associated with him in religious work in the years gone by. He came as the President of the Northumberland and Durham Unitarian Association, by whom he was commissioned to bring to them in Scotland a most hearty and fraternal greeting. Like the Scottish Association in many things, that which he represented was unlike them in others, particularly in the means at their disposal for carrying on the Unitarian enterprise. In Scotland they rolled in wealth; in the north of England they were steeped up to their chins in poverty. Despite their difficulties they had made an eleventh commandment, which was, "Thou shalt not grumble"—(laughter)—and they were trying to keep it. Coming to Scotland not merely as the representative of the Northumberland and Durham Association, but also as the representative in some measure of the British and Foreign Association, he felt that he must in common justice and honesty say how much of their success in the north-east of England depended on the generous help afforded them from time to time by their friends in London, who had always been prepared to respond to any reasonable appeal. He advised the Scottish Association to keep on the best of terms with their London friends. The friendship itself was delightful and pleasant, and, more than that, it paid—(applause).

Alderman S. S. TAYLER briefly addressed the meeting, exhorting them to make every effort to carry forward the great flag of Unitarianism, which he looked upon as nothing else than the promotion of the truth of God among his creatures in the world—(applause).

A vote of thanks, proposed by the Rev. J. HARRISON, having been given to all who had been instrumental in promoting the success of a very instructive and entertaining meeting, the proceedings were brought to a close with the benediction.

SHORT REPORTS.

BIRMINGHAM.—The Hospital Sunday collections at the Church of the Messiah realised £227 3s. 8½d.

BRIDPORT.—Last Sunday evening the first of a series of special services was held at the Unitarian Chapel. Notice of the service had been given by the distribution of small handbills through the town, and the result was a very large congregation, nearly every seat in the chapel being filled. The Rev. H. Shaen Solly conducted the service, and gave a simple and eloquent extempore address on the religion of the Lord's Prayer, which was admirably suited to the occasion. Mrs. Ivimey, of Southampton, very kindly sang two sacred solos, "The Good Shepherd" and "The Better Land," and another special feature of the service was the reading of a poem after the address. It is proposed to hold these services on the first Sunday evening of each month during the winter, when it is hoped that the success attending the first of the series will be repeated.

BOLTON.—The Sunday-school of Bankside Church celebrated its centenary on

Saturday. Mr. Isaac Barrow gave an historical sketch, and Mr. I. M. Wade an address to old scholars, while the Rev. C. C. Coe reviewed the events of his fifteen years' pastorate.

CHATHAM.—The annual banquet of the High Constable and Court-Leet, at which a large number of gentlemen were present, including the member for the borough and the General Commanding the Forces, was held at the Mitre Hotel on the evening of Oct. 31. The usual toasts followed, and, in responding for the Nonconformist ministers, the Rev. Frederic Allen, of the Unitarian Christian Church, Hamond Hill, said that he was pleased to be present on an occasion when they met, not as theologians or politicians, but as friends, each and all being equally desirous of doing their best for the town in which they dwelt and laboured; and, speaking for them, he could say that the Nonconformist ministers were as desirous of doing their part in the elevation of the people as were their brethren of the Established Church, and that the new churches and chapels which had been built by them in that town and neighbourhood proved that they, the Nonconformists, were fully sensible of the duties devolving upon them, to perform which effectually they must have the sympathy and support of their fellow-citizens. We are pleased to state that Mr. Allen met with a cordial reception.

CHESTERFIELD.—On October 27 the annual Sunday-school sermons in connection with the Elder-yard Chapel were preached by the Rev. H. E. Dowson, B.A., of Gee Cross, to large audiences. The tea meeting was held the following day in the schoolroom. The Rev. J. E. Manning, B.A., Sheffield, and the Rev. R. S. Redfern, of Great Hucklow, addressed the meeting in interesting speeches. Addresses were also delivered by Messrs. Armitage and Woolen, of Sheffield, in reply to a speech of welcome from Mr. William Glossop on behalf of the Elder-yard congregation. A vote of thanks, proposed by Mr. Edmund Barnes, to the ladies who had got up the tea brought a pleasant meeting to a close. On the Tuesday evening a tea was given to the children of the Sunday-school.

CHELMSFORD.—The first of a new series of Sunday popular services for the people was held on Sunday afternoon at the Stores Assembly-room, under the management of the Unitarian Chapel Committee. Unfortunately, the Rev. T. B. Broadrick, of Ipswich, who was announced to conduct the service, met with an accident to his knee a few days previously, and could not attend; so his place was taken at the eleventh hour by the Rev. W. Stoddart, of Stamford-hill. In spite of the steady rain that fell all day long about 150 were present. The service included a plentiful selection of hymns, the singing being led by a string band, who also gave several musical selections; two short readings from Scripture and Longfellow's poems; prayer, and an address by Mr. Stoddart, on "What is Religion?" In the evening a similar service was held in the Unitarian Chapel, when there was again a good attendance; and Mr. Stoddart spoke on "The Prodigal Son."

CROYDON: DENNETT HALL.—The Sunday evening services have been recommenced for the winter season in connection with the Croydon Domestic Mission, and the committee have been fortunate enough to secure the services for the present of the Rev. Henry Solly. This gentleman, whose intimate connection with the working classes through a long course of years gives him special fitness for a work of this kind, has since October 5 conducted the services in the unsectarian spirit which characterises all the work of the Mission. The congregations have not been large, but they have consisted for the most part of persons who are not in the habit of attending public worship. It is in contemplation to form a boys' choir to assist the musical part of the services. The winter work of the Mission has now fully commenced. A tea party was held on Monday, October 28, to celebrate the opening of the season. A capital programme was provided and rendered under the chairmanship of the new President, Mr. Henry Green. A boys' club has been formed and meets twice a week, and a girls' club is in process of formation. Fifty tons of coal will be distributed this winter through the agency of the coal club, which encourages providence by collecting the savings of the poor in summer so as to pay for their coals in winter. The library has not been reopened at present, in consequence of a slight outbreak of scarlet fever in the neighbourhood. A clothing society has been recently formed. The Committee have just been enabled to pay off £50 of the debt remaining upon the new building. The amount of indebtedness still remaining is now £236.

EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.—On Sunday, Nov. 3, the quarterly pulpit exchanges took place among the ministers of the district, the Rev. H. H. Snell preaching at Ipswich, the Rev. J. J. Marten at Norwich, the Rev. E. S. Anthony at Yarmouth, and Mr. F. Robinson at Bury St. Edmunds. The quarterly meeting of the Southern division of the Union was held at Ipswich on Monday, Nov. 4, and was attended by representatives of all the congregations in the district. At the business meeting in the afternoon a report was given of the steps which had been successfully taken to fill the vacant pulpits at Framlingham and Lynn, and also of the operations of the Postal Mission. In the evening a public tea meeting was held in the schoolroom. After tea the chair was taken by the President of the Union, the Rev. H. H. Snell, B.A. (Norwich), who was supported on the platform by the Revs. T. B. Broadrick (Ipswich), A. E. O'Connor (High Garrett), A. Amey (Framlingham), and E. S. Anthony, M.A. (Bury St. Edmunds). The meeting was opened with a hymn and prayer, and songs were given by various ladies connected with the Ipswich congregation. The President gave an address on "Enthusiasm in Religious Work," and then, in the name of the Union, offered a hearty welcome to the Revs. A. E. O'Connor and A. Amey, who have recently settled in the district. This was supported by the Revs. T. B. Broadrick and E. S. Anthony, and also by Messrs. J. Youngman (Framlingham) and A. Madocks (Chelmsford). The Revs. A. E. O'Connor and A. Amey having replied, and a vote of thanks being passed to the President, the meeting was closed with the benediction.

HALIFAX.—The Rev. F. E. Millson gave a lecture in the Northgate-end Chapel on Sunday afternoon on "Three Poets of the People—Ebenezer Elliot, Robert Nicoll, and William Barnes." The chapel was quite full, and the lecture was listened to with breathless attention, broken now and then by expressions of sympathy with the lecturer and his subject; especially was this shown in the readings from the poems of Ebenezer Elliot. A little organ music was given by Mr. Joseph Wadsworth. The offertory, amounting to £10 2s, was forwarded to Mr. Bradlaugh, M.P., as an expression of sympathy with him in his serious illness. On Monday evening Mr. Arthur Oliver gave a lecture on "Parasites" to a fair audience. The lecture was illustrated by diagrams, and many objects were shown by the aid of the microscope. Mr. J. R. Robinson and friends contributed the musical part of the evening. The Young Men's social evening was held on Tuesday, Nov. 5.

ILKESTON.—A gathering of members of the central sub-district of the North Midland Sunday School Association took place at Ilkeston on the 26th ult. Nearly fifty friends from Nottingham, Derby and Mansfield assembled in the chapel at four o'clock for the transaction of business. Mr. J. C. Warren was

appointed president, and Mr. William Gill and Mr. S. Gittins re-appointed secretary and visitor respectively for the ensuing year. A cordial invitation from the Rev. R. J. Fripp to meet at Mansfield next year was accepted. The meeting then adjourned to the schoolroom, where tea was provided by old Ikeston friends. On reassembling in the chapel the Rev. E. R. Hodges presided. Mr. Fripp gave an address on "Winning Young Souls to Jesus." The address was very interesting and led to a discussion, in which several members took part.

LEEDS : MILL-HILL.—The *Leeds Times* of Nov. 2 printed in full a sermon by the Rev. C. Hargrove, and gave a sketch of the history of the congregation. It speaks of the minister as "one of the most respected clergymen in Leeds." The rev. gentleman is a graduate of Cambridge, and began his career in October, 1876. The son of an Irish clergyman, while an undergraduate at Cambridge he joined the Church of Rome, and was for several years a member of the Dominican order. After the definition of Papal infallibility, and partly, perhaps, in consequence of the heart searchings to which that event gave rise, he left the Roman Church, and taking his degree at Cambridge, was appointed lecturer on English literature on the University scheme, and as such will be known to many in Nottingham, Sheffield, Liverpool, and other places where he was engaged. The invitation to accept the pulpit of Mill-hill Chapel came upon Mr. Hargrove unexpectedly and unsought; but as he had been connected with the Unitarian body for some time, and had all along looked forward to resuming the duties of the ministry of religion, when occasion called for him, he accepted without hesitation. He is now the centre of a large and attached congregation, and his sphere of usefulness is not second in importance to any in Leeds.

LIVERPOOL: RENSCHAW-STREET CHAPEL.—A meeting of the congregation to offer a welcome to the Rev. L. P. and Mrs. Jacks was held at the Institute on the evening of October 30. Despite the wet and stormy weather a large and crowded gathering assembled, and the capacious rooms of the Institute were completely filled. Mr. George Holt, having given the welcome, called upon the Rev. J. H. Thom, who, through many years of devoted and loving service, occupied the position that Mr. Jacks now holds of minister of Renschaw-street Chapel. Mr. Thom said that it must have happened to few after forty years of service in one place to have welcomed two successors. In touching language he spoke of the lamented death of Dr. Beard, then reverting to the present, said that few could have any knowledge of what the life of a minister must be in its responsibilities and anxieties, its sorrows and its joys, in the multiplicity of its engagements and its occupations, and he pleaded that the congregation should give its fullest sympathy and help to its minister and his wife. In conclusion, Mr. Thom expressed his heartfelt wish that the united life of Mr. and Mrs. Jacks might be a long and happy one—happy in all its circumstances, happy in its relations to the congregation, to its sister Churches, and all other Churches; happy especially to themselves, and in every blessing which might come into their home. The Rev. R. A. Armstrong, B.A., next conveyed the greeting of the sister Churches, after which Mr. Jacks, in responding, thanked the congregation for the kind welcome it had accorded to himself and Mrs. Jacks, and said that, in choosing a young man for its minister, it had expressed its belief that their cause was a young and hopeful one. He believed that, instead of the work of our Churches having been largely accomplished, never so much as now had the necessity for them been felt. During the evening some excellent glees were sung by the chapel choir, and the meeting, as a whole, was most successful and enjoyable.

LEANDYSSEUL.—Last Sunday the Graig chapel was crowded, the occasion being the holding of a thanksgiving service. The Rev. W. J. Davies, at the close of his sermon, appealed to the vast congregation to subscribe towards the funds of the British and Foreign Unitarian Association. The Graig choir, under the leadership of the minister, rendered the "Hallelujah Chorus," &c.

LLWYN-RHYD-OWEN.—The annual tea party and concert, which had been several times postponed for various reasons, took place on Thursday, Oct. 31. Through the kindness of Mr. J. D. Thomas, tea was served in his Assembly-rooms, when the children of the Sunday-school, together with a large number of the members, enjoyed themselves. In the evening the concert was held in the old chapel, when Captain Davies, Rhod-owen Fach, ably presided. The Rev. W. J. Davies acted as conductor. The choir, under the leadership of Mr. John Jones, rendered choice glees. On Sunday, Nov. 3, the annual thanksgiving service was held. Owing to the heavy downpour of rain during the morning the congregation was not so large as usual. The Rev. W. J. Davies preached from 1 Timothy vi. 17. The choir sang one of Handel's choruses. The collection was in aid of the British and Foreign Unitarian Association.

LONDON: AVONDALE-ROAD, PECKHAM.—The first of a series of popular Sunday evening services was held on the 27th ult., the Rev. J. S. Mummery discoursing on the "Religion of Love." Notwithstanding the unfavourable state of the weather there was a large audience, who listened attentively to the eloquent remarks of the preacher. A selection of anthems was very well rendered by the choir, assisted by several reed and stringed instruments. Altogether the service was a great success. The next will be given on Nov. 10. A fortnightly class, formed from the younger members of the congregation, for the study of the Bible and of religious subjects generally, was successfully started on the 11th ult. by an address from the President, the Rev. Dr. Mummery, on "The God Ideal." The first ordinary meeting was held on Friday, the 25th ult., when a Paper was read by Mr. Shapley, a member, on the story of "Our First Parents," which was much appreciated. Mr. H. Ringwood Peach has undertaken the superintendence of the class.

LONDON: DEPTFORD.—On Wednesday night, Oct. 30, was held a congregational soirée, to which young and old, over twelve years of age, in schools and church, were invited with friends. It was said to be the largest party ever held of the kind here. The music class gave three anthems, "How beautiful upon the Mountains," "Thine O Lord is the Greatness," "We will rejoice in thy Salvation." Solos were given by Mrs. Timmins, Mrs. Callow, Miss Thomas, the Rev. J. B. Lloyd, and recitations by Mr. Tanner and Miss Thorpe, and the following gentlemen either moved resolutions or gave brief addresses:—The Rev. J. B. Lloyd and Messrs. Mattocks, Green, Dolman, Carlier, Scofield, Ashmore, Buist, Pengelly, Grisbrook, Tanner, and Pain. The minister presided.

LONDON: FOREST GATE.—On the 4th inst., under the auspices of the London District Society, the first of a course of four Monday evening controversial lectures in November was given by Mr. J. Tinkler, the subject being "The Bible: its Use and Abuse." The Rev. Frederick Allen presided. The meeting numbered over sixty, many of them strangers. A great amount of interest was evinced, as shown by the questions asked at the close of the lecture. The replies given satisfied all, and two of the strangers proposed and seconded a vote of thanks.

LONDON: HIGHGATE.—Three memorial stones of the new church on Highgate-hill (of which the Rev. Robt. Spears is pastor) were laid on Thursday by

Miss Matilda Sharpe, Mr. F. Nettlefold, and Mr. Edwin Lawrence. A report will appear next week.

LONDON: NEWINGTON-GREEN.—Mr. Ion Pritchard, 87, St. Paul's-road, Highbury, N., writes:—May I ask your assistance in making known a want of our Young Men's Club at Newington-green, namely, a bagatelle board? We are not rich enough to buy a new one, and we cannot come across a good second-hand one. It occurred to me that perhaps some of our friends among your readers might have such a thing, which they are not using, and which they might be willing to endow our club with. The gift would be very welcome.

LONDON: THEISTIC CHURCH.—We have received the annual report of this church, from which it appears that the gross income for last year amounted to £1,529, and this sum was practically expended, £150 being devoted to the Mission. Reference is made to a branch established among Europeans in Calcutta, of which Pandit Siva Nath Sastri is conductor.

LONDON: WOOD GREEN.—The third of the present series of Sunday evening lectures was given on Sunday last by the Rev. T. L. Marshall on "Some Lessons from the Life of Bishop Colenso." On the previous Sunday Mr. Ringwood-Peach lectured on "Authority and Miracles." It is probable that a regular religious service will now be commenced in the comfortable temporary place of meeting which we have at Wood Green.

MANCHESTER.—The Services for the People arranged by the Manchester District Unitarian Association were inaugurated on Sunday last in the Hulme Town Hall by the Rev. S. A. Steinthal. There was a good attendance, despite unfavourable weather, 400 people being present. Mr. Steinthal's subject was "One God our Father," and his address, distinctly affirmative in character without being controversial, was listened to with marked attention. The whole service was so earnest and devotional that it did not fail in producing a profound impression on the audience. Miss Minnie Birks sang "O rest in the Lord" with excellent effect, and the choirs of Lower Mosley-street Schools and the Moss Side Free Christian Church, under the guidance of Mr. Greaves, the organist of the latter place, led the singing most efficiently. We congratulate our Manchester friends on the successful commencement of this enterprise.

MANCHESTER: BROAD CHURCH SERVICES.—Mr. W. Simpson writes:—Will you permit me to bring before your readers an important fact in connection with the above, not stated in your notes a fortnight ago? The officiating minister at these services, the Rev. R. H. Cotton, M.A., invites Atheists, at the close of the evening service, to exchange views with him on the sermon. Such a privilege, I think, cannot fail to elicit the sympathy, nor its object the success, of Unitarians. So far the services have resulted in financial loss to the minister, and a few friends are now trying to raise funds to prevent its continuance. The minister is quite willing to give his services without fee or reward.

NEWCHURCH.—We are in full work here, and a very good spirit prevails, though the Sunday services might be improved in the matter of attendance. A successful harvest festival was held in September, the Rev. W. R. Shanks being the preacher, when over £14 was contributed to the general fund. The Gentlemen's Aid Society organised an entertainment early in October, which was very successful in every way. The proceeds, about £13, were devoted to the completion of the improvement of the chapel-yard, and to the repair of the floor of the chapel. A light, but durable, iron fence, costing over £30, has been erected round the graveyard by this Society, and a small surplus remains, which it is proposed shall be devoted to the renovation of the grave of the first minister of Newchurch, the Rev. John Ashworth. The chapel sermons were preached on Oct. 27 by the Rev. E. C. Jones, M.A., of Bradford, to good congregations. The collections were over the average, viz., £14 11s. The monthly meetings of the Guild have been resumed, and are attended by about seventy elder scholars, teachers, and adults. The Channing Institute has also begun its autumn session, three nights being devoted to the study of *The Merchant of Venice*, two to *Pizarro*, three to Saturday evening social gatherings, two to essays and discussions on "Sunday," by Mr. J. T. Ashworth, "Sociology," Mr. L. Heap, and one to an address by the minister on "English Folk-lore." The younger scholars have recently been organised into a "Guild of Gladness," which meets monthly to sing Band of Mercy hymns, listen to recitations, songs, and addresses, and witness magic lantern exhibitions. The *Band of Hope Review* and the *Band of Mercy* journals are circulated among the young folks. The Sunday-school is in fair condition, though in the matter of attendance, especially among the elder scholars, there is room for improvement. The Ladies' Congregation Aid Society, which meets monthly, is also doing good work, and under its auspices a conversazione was held on Wednesday, the 30th ult. Pictures and illustrated books were displayed in plenty; songs and readings were contributed by several friends, and the Unitarian String Band played selections. A pleasant evening was spent.

NORTH-EAST LANCASHIRE SUNDAY SCHOOL UNION.—The fourth Conference for the current year was held on Saturday, Nov. 2, at Colne. The gathering was small. Among others present were the President (Mr. J. S. Mackie), the Revs. H. Clarke, T. Leyland, J. McGavin Sloan, J. B. Gardner, and W. R. Shanks (Secretary), and Messrs. H. Gardner, Councillor Bibby, and P. Bibby. The Rev. H. Clarke read an interesting Paper on "The Changed Aspects of Sunday-school Work," prefacing his remarks with the confession that the more he thought of the changed aspects of Sunday-school work the less it seemed to him had the real work of the Sunday-school undergone any change. He believed the proper work of the Sunday-school was to make the immoral boy into a moral person, and he doubted the necessity for either an elaborate study of "Jeremiah and his Times," or even of "Palestine in the Time of Jesus," as a help to that end. He pleaded for a larger use of the Bible in classes, and claimed that there was a much greater need for teaching than preaching. A discussion ensued, in which several of the ministers and laymen took part; and it was evident from their remarks that a widely felt need existed of a more frequent use of the Bible as a moral class-book.

READING.—A course of Sunday evening lectures on the teachers and workers of the nineteenth century is now in progress here. The course opened on Sunday, Oct. 13, "John Stuart Mill, the Apostle of Liberty," being the subject. "George Stevenson, Nature's True Gentleman," and "George Eliot, the Teacher of Human Sympathy," were the subjects chosen by Mr. Amos on the two following Sundays, and were treated with great ability, the congregations being large also on both occasions.

RICHMOND: WELCOME TO THE REV. SILAS FARRINGTON.—The meeting which was held on the 31st ult., too late for report last week, was very encouraging. Channing Hall was, of course, amply filled by the friends assembled. The Hon. Rollo Russell presided, and read a letter of sympathy from Earl Dysart. Mr. Mark Wilks wrote, apologising for unavoidable absence. The Rev. P. H. Wicksteed moved, and Sir Henry Roscoe seconded, a resolution of welcome to Mr. Farrington, who in responding said he heartily thanked all present for the reception of himself. He could hardly on any known philosophical principles

tell why he was in Richmond at all. He came down South without any thought of Channing Hall, but the thought was strongly borne in upon him that he should come and stay there. Nor did the feeling leave him when he returned to Manchester. A command seemed laid upon him to take hold of that work; whether it would be for joy or sorrow the years would tell. He had been strongly impressed with the unanimity and earnestness of the congregation meeting there. He should endeavour to preach the word that was given him from God himself, from week to week, month to month, and year to year if it should be a matter of years. The Rev. W. G. Tarrant moved, and the Rev. E. S. Howse seconded, a resolution wishing success to Liberal religious thought in Richmond, and the Rev. J. B. Lloyd also addressed the meeting. Mr. N. M. Tayler moved, and Mr. F. W. A. Clarke seconded, a vote of thanks to the chairman, who read a congratulatory telegram just received from Manchester friends.

SHREWSBURY.—The 198th anniversary of the opening of the church was celebrated on the 27th ult. There was a large congregation in the evening, when the Rev. E. Myers gave an eloquent discourse on the "Dawn of Civil and Religious Liberty," in which he stated that the religious society which met there was founded 227 years ago on the passing of the Act of Uniformity. A series of evening discourses is attracting attention. Last Sunday the subject was "Coleridge and the Pulpit of the High-street Church."

STALYBRIDGE.—On Sunday last the anniversary services in connection with the Sunday-school were preached at the Canal-street Chapel by the Rev. Charles Roper, B.A., of Manchester. The services were well attended, although the weather was inclement. Anthems were sung by the choir, and special hymns by children specially trained by the choir-master, Mr. E. Greenwood. The collections amounted to £29 18s. 10½d.

SOUTHAMPTON.—A presentation of a bronze clock and other handsome articles has been made to the Rev. W. Stephens, on the occasion of his marriage. A social meeting for the purpose was held on the 1st inst. Mr. E. Lanham (Treasurer) and Mr. W. Sutton (Secretary) took part in the presentation, which Mr. Stephens suitably acknowledged.

OUR CALENDAR.

SUNDAY, NOVEMBER 10.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. ARNSWORTH.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. JAS. FORRESTER, M.A., of Kilmarnock.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTEED, M.A., and 7 P.M., "The Death of Socrates."
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. SILAS FARRINGTON.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green Assembly Rooms, 8 P.M., Rev. D. AMOS on "A New Conception of Religion."

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCK, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
 CAMBRIDGE, Devonshire Rooms, Green street, 7 P.M., Rev. J. E. CARPENTER, M.A.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. W. E. MELLONE.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELLESLEVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

SOUTHPORT.—We have to record continued progress here. Some very successful services and meetings have been held recently. On Harvest Festival Sunday the church was beautifully decorated, as usual, and the three services (including one in the afternoon specially for children) were attended by large congregations. On the 9th ult. the Literary and Social Union opened the session with an interesting programme of lectures and social gatherings. On Sunday week, the 27th ult., anniversary sermons were preached by the Rev. A. B. Camm, and on the following Tuesday the annual congregational tea meeting was held. Among the speakers were the Rev. A. B. Camm, the Rev. R. A. Armstrong, the Rev. C. C. Coe, and the Rev. J. E. Strong. A very pleasant evening was spent, great satisfaction being expressed at the prosperous condition of the church.

WHITBY.—At the Congregational Young Peoples' Society, on the 30th ult., the Rev. F. Haydn Williams gave a selection of readings from Shakespeare's *Henry V.* before a large audience. The Rev. E. Fox-Thomas presided, and, in introducing the lecturer, said that though there are differences in theology, on some subordinate points, we are all worshippers of the One Father.

WHITCHURCH.—We have received a copy of the *Highgate Chronicle*, issued in connection with this church. It is a bright, brisk, and altogether commendable publication. Its promoters, who intend issuing it every two months, are evidently very much in earnest, and show considerable ability.

Father Damien is the title of another of Miss Frances Cooke's volumes for young people, and no one is better qualified to tell the story of the heroic priest with sympathy and discrimination than this gifted lady. We should not like to be obliged to confess to "young people" how long we sat up reading the book through, lest they should do likewise. Read it they should. The binding and general get-up might have been worthier of the story. (Swan Sonnenschein. 1s.)

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DEATHS.

DARBYSHIRE.—At Florida, on the 31st of October, Godfrey, only son of Robert and Harriet Darbyshire.

LEGGOE.—Eliza, widow of the late Mr. Councillor Leggoe, of Rotherham, on October 21, aged 66 years.

WOOD.—On November 2nd, at 41, Pickford-lane, Dukinfield, Mary, widow of the late John Wood, formerly of Manchester.

THE CONGREGATION OF THE FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN, will hold their WELCOME SOIRÉE to the Rev. CLEMENT PIKE, on TUESDAY EVENING, November 12th.

Tea and Coffee will be provided in the School-room at 6 P.M.

The Meeting will commence in the Church at 7.30 P.M.

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ETHICAL SOCIETY, Essex Hall, Strand,
 Nov. 10, 7.30 P.M., Mr. J. H. MUIRHEAD, M.A., on "Ethics of T. H. Green."

UNIVERSITY EXTENSION,
 Essex Hall, Essex-street, Strand.

FRIDAY EVENING LECTURES.

NOVEMBER 15TH.

FROM LONDON TO VANCOUVER'S ISLAND AND BACK.

With some account of the New England Company's work among the North American Indians. (Illustrated with Photographs shown by the Oxy-hydrogen Lantern.)

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A BAZAAR will be held at ESSEX HALL, STRAND, on Dec. 11th and 12th, 1889, to raise funds for the establishment of a Convalescent Home.

Contributions will be gratefully received by

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 Miss COLLIER,
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 and Miss WHITEHEAD,
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 (Hon. Bazaar Secs.).

Further particulars later.

UNITARIAN MEETING HOUSE OLDBURY.

RE-OPENING SERVICES, after extensive restorations, on MONDAY, Nov. 11th, 1889, when the Rev. J. EDWIN ODGERS, M.A., Principal of the Unitarian Home Missionary College, will preach at 7 P.M.; and on SUNDAY, Nov. 17th, when the Services will be conducted, in the Morning at 11, by the Rev. HENRY MCKEAN, Resident Minister; and in the Evening at 6.30 by the Rev. GEORGE ST. CLAIR, of Birmingham. A Collection at each service.

MONTHLY MEETING OF MINISTERS at 1 P.M. on MONDAY, Nov. 11th. Paper by the Rev. JAMES HALL on "The Educational Ideal—What?" Dinner at 3.30. Tea at 5.30.

HENRY MCKEAN, Hon. Sec.

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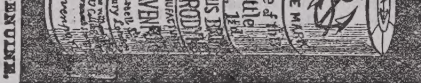
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DR. J. COLLIS BROWNE'S CHLORODYNE.—Vice-Chancellor Sir W. PAGE WOOD stated publicly in Court that DR. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR OF CHLORODYNE, that the whole story of the defendant Freeman was deliberately untrue, and he regretted to say it had been sworn to. See *The Times*, July 13th, 1884.

DIARRHÆA, DYSENTERY. GENERAL BOARD OF HEALTH, LONDON, REPORT that it ACTS as a CHARM, one dose generally sufficient. Dr. GIBSON, Army Medical Staff, Calcutta, states: "2 DOSES COMPLETELY CURED ME OF DIARRHÆA."

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The "Inquirer" Calendar.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 per year. Single Announcements 6d. per line. All information as to change of Preachers should reach the Office not later than Thursday.

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R. L. Carpenter ...	5	0	0
Mrs. Colfox ...	5	0	0
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Mrs. R. Norton ...	5	0	0
Mrs. Nettlefold ...	5	0	0
R. Shann ...	5	0	0
Mrs. G. H. Wells ...	5	0	0
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A Friend, E., per Rev. G. H. Vance ...	4	0	0
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Mrs. Shannon ...	3	0	0
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Mrs. Wood ...	2	2	0
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J. W. Crompton ...	2	0	0
Jonathan Leigh ...	2	0	0
J. G. Evans ...	1	1	0
A. W. Worthington ...	1	1	0
T. V. Alcock ...	1	0	0
A Friend, N., per Rev. E. S. Howse ...	1	0	0
Mrs. Enfield ...	1	0	0
Miss Teschemacher ...	1	0	0
Mrs. John Turner ...	1	0	0
Mr. Wade ...	1	0	0
Miss E. Higginson ...	0	10	0

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Every Candidate is required to apply to the Registrar (University of London, Burlington Gardens, London, W.) for a Form of Entry not less than five weeks before the commencement of the Examination.

ARTHUR MILMAN, M.A.,

November 5th, 1889.

Registrar.

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